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The CHRISTIAN CENTURY

A Journal of Religion

Liquor in the Philippines
By William E. ["Pussyfoot"] Johnson

Mr. Kellogg and Peace
An Editorial

The Roots of Preaching
By Gaius Glenn Atkins

New Mission Policy in Embryo
An Editorial

Is the Marriage Ceremony Enough?
By Andrew Vance McCracken

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The CHRISTIAN CENTURY

April 11, 1929

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Contents

Editorial
- Editorial Paragraphs 475
- Mr. Kellogg and World Peace 478
- A New Missionary Policy in Embryo 480

Safed the Sage: How the Physician Healeth Himself .. 482

Verse
- Let No Friend Look for Me, by Rebekah Crouse Costanzo 482

Contributed Articles
- Liquor in the Philippines, by William E. Johnson .. 483
- The Roots of Preaching, by Gaius Glenn Atkins .. 484
- Is the Marriage Ceremony Enough? by Andrew Vance McCracken 487

Books 489

Correspondence 491

News of the Christian World
- British Table Talk 493
- Special Correspondence from Southern California . 494
- E. Stanley Jones Stirs Chicago Audiences 495
- Special Scandinavian Correspondence 496
- Special Correspondence from Cleveland 498

Next Week

The Christian Century will present an intimate and revealing study of that great Japanese evangelist

Toyohiko Kagawa

by

T. T. BRUMBAUGH

Problems for Religion

I have a friend who insists that the church has no business concerning itself with anything outside the conduct of worship and what he calls the saving of souls. When he reads this issue of The Christian Century—for he does read it, every week—he will pick out at least two articles which he will hold have nothing whatever to do with the proper interests of religion. And then he and I will have the subject for our argument of next week. Our friendship is one of those happy affairs that thrives on argument.

The question of liquor in the Philippines, my friend will maintain, is a sociological and economic, and perhaps a political, question, but it has nothing to do with religion. Religion's part is to see that the souls of the Filipinos are saved, and that they go to church on Sunday. If their habits on the other days of the week are to be interfered with, let somebody beside the church become responsible for the interfering.

According to Mr. Johnson, however, the Philip- pine liquor problem is largely an American importation. And drunkenness and salvation are not wholly unrelated. Moreover, if the Filipinos are sincere in their desire to get rid of this evil, does not an applied religion have a duty to perform?

But that argument won't be a circumstance to the one we will have over Mr. McCracken's suggestion that the church has a responsibility in regard to marriage that exceeds the performance of the wedding ceremony. Has it? Perhaps the state has; working through its health agencies and the like. But has the church?

I am glad to see that question raised. I hope it will be thoroughly discussed. My sympathies, I readily admit, are with Mr. McCracken's argument. And when I discuss it with my friend, I am going to ask him whether the church has no responsibility for the souls of those who enter into marriages that are foredoomed to disaster. If it has, how is the responsibility to be met?

THE FIRST READER.

Contributors To This Issue

WILLIAM E. JOHNSON, better known as "Pussyfoot" Johnson; director of the World League Against Alcoholism. Mr. Johnson is just completing another tour of the far east in the interest of world temperance.

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The CHRISTIAN CENTURY
An Undenominational Journal of Religion

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EDITORIAL

IN THE front rank of teachers of theology in our time was Professor Gerald Birney Smith, of the divinity school of the University of Chicago, whose untimely death on April 3 will be a shock to hundreds of his former students and to thousands of readers who have felt the warm glow of his personality even through the printed page. Returning from a spring vacation automobile trip in the south, he was attacked by pneumonia at Dayton, Ohio, and died there four days later. The titles of two of his recent books are suggestive of his own qualities: "Current Christian Thinking"—he did it with unsurpassed clarity and courage; and "Principles of Christian Living"—he not only expounded them in the best textbook of Christian ethics, but embodied them in a personality as buoyant and winsome as it was stalwart and upright. His going is a great loss.

Gerald Birney Smith—Thinker and Christian

Spanish Dictator Finds His Burdens Too Heavy

WHILE the Mussolini government in Italy goes on from strength to strength, the De Rivera regime in Spain seems to have run its course. Beginning as a military dictatorship in 1923, two years later it became a civil government with the sanction of the king but without losing the characteristics of a dictatorship and without securing the restoration of the features of constitutional government. The promised social and economic reforms have been accomplished to only a very limited extent and, while the king remains personally popular, the De Rivera government has never commanded any high degree of enthusiasm thoughout the country. Military revolts from time to time have been suppressed, but the dictatorship has obviously been on a precarious footing. General De Rivera has now announced his retirement from office at an early date. Lacking Mussolini's youth, buoyant confidence, and capacity for inspiring and organizing enthusiasm, lacking also his creative ideas and his messianic consciousness, he has been unable to produce in Spain that revival of the national spirit and that reorganization of the nation's life which, for better or worse, have characterized the fascisti dictatorship. What the next phase will be in Spain cannot be forecast with assurance.

Why Is Mr. Houghton Retiring?

AS ONE reads Ambassador Houghton's farewell to England, couched in the traditional form of a speech before the Pilgrims society of London, it is impossible not to wonder why such a man is being permitted to retire from his post. Granted that Mr. Hoover has heavy political obligations to repay, and that the ambassadorship to the court of St. James is always regarded as a way of caring for some of the heaviest of them, there are still times when the requirements of the national service cannot be permitted to suffer because of partisan considerations. Certainly, the proper conduct of the office of American ambassador to Great Britain at this critical period in Anglo-American relations would seem to be one of those times. Mr. Houghton has proved one of the most successful diplomats in American history. During his three years in Berlin he accomplished wonders in restoring the amicable relations which had been shattered by the war. In London he has discharged his responsibilities in a way that entitles him to be ranked with Charles Francis Adams and John Hay as the greatest of American ambassadors. The speech to the Pilgrims was a fitting final word to such a period of service. It set the Kellogg pact clearly out where it deserves to stand, as the foundation for a new era in international law and relations. It solemnly warned the world as to the moral fate which would befall any nation violating that pact. It treated questions now at issue between Great Britain and the United States in a way to ease tension without minimizing their importance. It said a brave word for immediate disarmament and a trenchant word against the idea that peace comes through war preparedness. It sought to help the *peoples* of the two countries to envisage each other, and thus to exorcise the "hobgoblins" that sometimes distort their thinking. Why is such a man being per-

mitted to resign? Unless there are overwhelming personal reasons unknown to the public, cannot precedent be disregarded, and Mr. Houghton continued where he undoubtedly belongs?

Justifying Their Separate Existence

JUST to keep us reminded that the millennium of Christian unity is still a considerable distance from actual attainment, and that the Roman Catholic church has no monopoly on the claim of possessing the whole truth, it may be well to repeat a statement issued editorially not so long ago by the (Baptist) Word and Way: "Has it not been the Baptist claim through all the years and centuries that Baptist churches are, in doctrine, practice and polity, New Testament churches and the only churches in existence that conform to the New Testament requirements for a church? Can Baptists be consistent with themselves, with their doctrines and with their history, and not claim that they occupy the only ground on which there can be anything like a union of the Lord's people? . . . Baptists claim that they stand not for a segment but for the full circle of truth. . . . If this claim, however arrogant it may seem, is not justified, then Baptists have no justification for their separate existence." It is no part of The Christian Century's present concern to argue the matter as to the correctness of these claims; but it is worth noting that Episcopalian views as to their exclusive possession of a valid ministry and valid sacraments, and Lutheran views as to their possession of the full body of doctrine upon which the world must agree before there can be union, are not the only obstacles in the way of unity. They cannot all be right, but they may all be wrong as to the necessity for agreement upon their opinions as to doctrine, ministry, and ordinances. And one is struck by the note of tragic futility in the clinching word at the conclusion of the Baptist claim—that if it is not true, then the denomination "has no justification for its separate existence." Perhaps not. That is the very point under discussion when one is considering the possibility and the desirability of union. Union will not get far if every denomination makes the justification of its separate existence the touchstone of every proposal.

The Fascisti Win a Sweeping Victory

THAT the fascisti ticket was triumphant in the recent Italian parliamentary election is scarcely more news than a dog biting a man. There was only one ticket, that nominated by the government, no other candidates were allowed, and the only option of the voters was to vote yes or no for the whole list. The government which chose the nominees also had absolute control of the organs of publicity and of the machinery of the election. The victory of the official list therefore lacked the element of surprise. And yet there were surprising features about it. One of them was that the actual vote amounted to ninety per cent of the total number of qualified electors. As everyone knows who has ever had any interest in "getting out the vote," that in itself is a tremendous achievement. Equally significant is the fact that only one and a half per cent of the votes cast were in opposition to the government slate. There is no ground on which to assert that there was either coercion or miscounting, other than the general suspicion which inevitably attaches to an election conducted entirely by one party with no organized opposition. The indubitable fact is that the Mussolini government has a tremendous amount of popular support. The fascisti party is rather a closely knit and highly disciplined society than a political party in our understanding of the term. Its membership constitutes a small minority of the population, but the practical efficiency of its rule has gone far toward winning for it the willing support of a vast proportion of the people in spite of methods which are wholly at variance with the principles of popular government. The fascisti regime may be the rule of an organized minority, but it is no crude and commonplace dictatorship but a system of government with a reasoned philosophy, a passionate patriotism, an extraordinary capacity for commanding devotion of a mystical quality, and a record of practical results.

Assuaging the Diplomatic Thirst

LETTERS from widely separated portions of the country show that many readers of The Christian Century feel that the government should take steps to stop the importation of liquors into the legations at Washington. Both international law and the statutes of the United States, however, make it plain that foreign diplomatic missions to this country occupy an extraterritorial status that guarantees them immunity from the operations of American law. Section 252 of the United States code is specific:

> Whenever any writ or process is issued out or prosecuted by any persons in any court of the United States or of a state, or by any judge or justice, whereby the persons of any ambassador or public minister or of any foreign prince or state, authorized and received as such by the President, or any domestic or domestic servant of any such minister, is arrested or imprisoned, or his goods or chattels distrained, seized or attached, such writ or process shall be deemed void.

And the next section of the code provides a three year prison term with indeterminate fine for any American citizen seeking to evade the provisions of this immunity-granting statute. It is likely, therefore, that the government, in requiring that foreign legations when importing liquor must use their own staffs to escort the shipments into the legation premises, has gone as far as it can toward curbing the practice. Anything that is done beyond this will have to be done by the legations and embassies themselves. We are not without hope that the authorities

some foreign offices will soon perceive the mischief that the notorious wetness of their Washington legations is doing to their relations with the people of the United States. When, for example, the press reports that eight diplomatic missions—Great Britain, Nicaragua, Bolivia, Brazil, Costa Rica, Germany, Japan and Albania—brought in 760 cases of liquor from a single boat entering the harbor of Baltimore, it does not help the standing of those eight countries with large numbers of citizens of the United States. If these diplomats desire to flout American law and sentiment in this way, that is their own business. But if winning American public approval is their chief aim, it is a curious way of going about it.

Bishop Charles H. Brent—Everybody's Bishop

TO be a bishop and yet never to become a mere ecclesiastic or to forget that he was brother to the humblest Christian, or non-Christian, for that matter; to have the authority to command within a wide area, yet to have the grace which enabled him to persuade within a still wider; to move among the mighty without letting them embarrass him and among the lowly without embarrassing them; to put aside the offer of comfortable and dignified offices to labor for a humane cause in a remote spot; to be loyal to his church and yet to be unfettered by it and to become an ecumenical churchman and his church's great gift to the cause of Christian brotherhood in our time — this was, in brief, the career and the achievement of Bishop Charles H. Brent, who died in Lausanne on March 27. Canadian by birth and training, he became American in loyalty and cosmopolitan in sympathy. As bishop of the Philippines for fifteen years he engaged vigorously and effectively in the fight against the international opium traffic. During that period he thrice refused bishoprics which were considered notable promotions, because he preferred to stay in Manila and fight opium. He was chief of the American chaplains during the world war, bishop of western New York, and later bishop in charge of Episcopal churches in Europe. His interest in the cause of peace made him a champion of the league of nations and the world court. His most notable service to the church universal was his work in connection with the organization of the Lausanne conference on faith and order, of which he was president. He died too soon, at the age of 66, and still in the harness, on the eve of starting on a tour of friendship and good will among the eastern churches. But he could not have died at a more fitting place than in Lausanne, the city which saw the great event which marked the culmination of his work and whose name has become a symbol for that interchurch fellowship which he did so much to advance. There is something obviously fitting in allowing the bones of this man to find sepulcher in the Swiss city where the pilgrimage of his soul came closest to realization.

India's Fateful Hour

DOES the western world realize how rapidly India is moving toward a crisis with Great Britain? Missionary sources are not saying much about the situation, for the American missionary in India goes to his post having given the British government a promise to keep his fingers out of politics. News dispatches add little enlightenment, for American interest in India is not yet sufficient to justify the newspapers in paying for more than skeletonized reports, and the control of the cables is such as to discourage unfavorable interpretative articles. But the fact is that with terrible speed India is rushing toward a great crisis. The arrest of Mr. Gandhi, and his later release on bail, means far more than appears on the surface. That great liberal organ of England, the Manchester Guardian, is frank to confess its relief at the report that Mr. Gandhi is to take a sea voyage. It believes that his act of participation in "burning foreign clothes"—an act that has political significance far deeper than the mere setting fire to so much wool and cotton—left the authorities with little choice but to arrest him. Yet it is sure that Mr. Gandhi in jail would prove a constant threat to Indian peace. In a searching article in the New Republic Mr. C. F. Andrews, the westerner who lives closest of all foreigners to Mr. Gandhi and other Indian leaders, traces recent developments and prophesies as to the future. Mr. Andrews says that the Indian nationalist movement is rapidly turning against Mr. Gandhi's policy of nonviolence, because the younger leaders have become convinced that "the west does not understand any weapon except force." "Nothing," says Mr. Andrews, "but a great and generous deed on the part of British statesmen can save the situation now from disaster. But can such a deed be done in time?" The time limit which Mr. Andrews has in mind is December 31 of *this* year.

The Cynicism of Mr. Coolidge

SOME of Mr. Coolidge's friends should warn him against the blandishments of the women's magazines. While he was vice-president he permitted one of them to run a series of articles, signed by his name, in which it was affirmed that the women's colleges were the source of the "red menace" which was then so violently disturbing some of our more opulent citizens. And now, having retired from the presidency and being in a position to reap certain rewards accruing to our most distinguished private citizen, Mr. Coolidge permits the Ladies Home Journal to exhibit him as one of the most cynical figures in public life. Peace, says Mr. Coolidge, depends on an adequate army and navy. It mustn't be too large and it mustn't be too small; but like the Little Bear's mush,

which greedy Goldilocks so enjoyed, it must be "just right." Otherwise, we are in for an invasion. How does Mr. Coolidge know? Because, says he, "if there were but one nation in the world supplied with an army and a navy, and, to make the supposition as strong as possible, if that nation were our own, it would not be long before the other nations had been overrun. It seems to me that it is almost a moral certainty that we should find some excuse for taking that action. But when we know that other countries have a considerable ability to defend themselves, it is human nature for us to regard them with a more wholesome respect and be more careful about violating their rights." With this picture of the underlying motives governing American foreign policy in view, Mr. Coolidge naturally concludes that our armed forces "should be large enough so that others would see that there would be a great deal of peril involved in attacking us," but "they should not be so large that our country would feel we would undergo no peril in attacking others." This is political realism of the best Bismarckian tradition. The peace of the world is a lot safer when such a doctrine comes from Northampton, Massachusetts, than from Washington, D. C.

Mr. Kellogg and World Peace

THE retirement of Mr. Frank B. Kellogg as secretary of state affords an occasion to review the part he played in the proposal and development of the pact for the renunciation of war which, whatever its official title may be, will always be associated with his name. Mr. Kellogg was not the creator or inspirer of the Kellogg pact. The achievement which has carried his name to the ends of the earth, and will carry it to the end of time, rests upon no original insight which was granted him, nor yet upon a long career conspicuously devoted to peace. Mr. Kellogg had no career as a peace leader. His entire service to this cause is covered by a single chapter of his career. As private citizen, United States senator, as ambassador to Great Britain, and as secretary of state, it is not recorded that Mr. Kellogg, prior to the end of the year 1927, was ever found among the peace prophets. His public service was marked by no token of exceptional insight or interest in the peace problem. He acquiesced in the stand of the so-called "mild reservationists" in the controversy over America's entrance into the league of nations. His support of the Sheffield policy in the Nicaragua-Mexican crisis of 1926-27 exhibited a truculence which called forth a storm of protest from American public opinion, resulting in a unanimous vote by the senate in disapproval of the course the administration was taking.

When, on December 28, 1927, Mr. Kellogg made his offer of a multilateral treaty outlawing war, much of the incredulity which greeted his proposal reflected the surprise with which the public in this country—and in England, where he was well-known—contemplated his appearance in the role of a champion of the outlawry of war. As personified in Mr. Kellogg, the Kellogg proposal seemed to the public to have no background. The cautious efforts of the Coolidge administration on behalf of peace had, up to that time, been put forth in other directions. Neither Mr. Coolidge nor his secretary of state had identified themselves with the movement for the outlawry of war. Yet here was Mr. Kellogg stretching forth his hand, offering on behalf of the government of the United States to sign an agreement with the great powers of the world never to go to war with one another again! The thing was unbelievable! How did Mr. Kellogg come to think of such a proposal, and to offer it to the nations?

The answer, we repeat, cannot be found in Mr. Kellogg's previous record or in his possession of a philosophy of peace of which his proposal was a logical expression. The answer lies in the fact that the secretary of state found himself confronted by a singularly embarrassing dilemma, and the proposal of his now famous treaty was prompted by the mixed motive of contributing to world peace and escaping the dilemma. How these two considerations weighed relative to each other in Mr. Kellogg's mind, no one, of course, can know. But it is beyond doubt that he was no sooner launched in the correspondence with France than he found himself powerfully gripped by the intrinsic merit of his great proposal. As the possibility that his offer might be accepted took definite form, the motive of diplomatic strategy faded out.

When our ambassador to Paris, Mr. Herrick, returned to the United States in the summer of 1927, he brought to Washington from the government of France a draft treaty dated June 20, renouncing war forever as between France and the United States. He presented it to Mr. Kellogg. Six months elapsed before the public was informed of its contents. During this period the state department was earnestly considering what reply should be made. The problem was a delicate one. Mr. Kellogg could hardly say no to an offer which was couched in simple terms of amity, and which called for no political commitments. On the other hand, he could hardly say yes. For the treaty proposed by France would surely be interpreted by other nations as a special alliance, and there would be suspicion that certain political understandings had been reached which were not expressed in the text of the treaty. There were two ways out of the dilemma. One was to say yes to France and straightway announce that the United States was prepared to sign the same treaty with any other like-minded nation. The other course was to say yes to the principle of M. Briand's offer, but to suggest that it be made multilateral instead of bilateral. The second course was the one adopted by Secretary Kellogg.

This course was first suggested by Senator Borah

in a speech delivered in Cleveland, Ohio, in May—before the French proposal had been definitely presented in treaty form, and while the public was discussing it on the basis of M. Briand's informal suggestion of April 6. The Borah formula was that the Briand offer be accepted on condition that France would consent to widen it to include "the powers now operating in Chinese waters." These powers were Great Britain, France, the United States, Italy and Japan.

When Senator Borah returned from his summer vacation in Idaho, early in September, Mr. Kellogg immediately conferred with him. The chairman of the senate's foreign relations committee repeated his proposal of a multilateral treaty, adding Germany to the list of powers. This plainly involved implications which were staggering in their possibilities. Mr. Borah was prepared to face them. Mr. Kellogg was not. More than five years before, Mr. Borah had introduced in the senate a resolution favoring the outlawry of war by means of a general international treaty. Steadily public opinion in the United States had been rising to the level of demanding the passage of that resolution which its sponsor had reoffered in three successive sessions of the senate.

The suggestion of Senator Borah to transform the Briand bilateral treaty into a world treaty strongly appealed to Mr. Kellogg. He applied himself earnestly to a study of the peace philosophy whose basic thesis declared that war can be abolished only by first destroying its legality, by outlawing it; and that this can be accomplished only by a general treaty in which the nations renounce their sovereign right to go to war and agree to settle all their disputes by pacific means only.

After three months of consideration, Mr. Kellogg was ready to act. He first put his proposal tentatively before the foreign relations committee of the senate. In doing so he was actuated, no doubt, by a wise precaution. He would secure, as far as he possibly could, the backing of senate leaders before submitting his offer to France. Thus he sought to avoid a repetition of the league embroglio of 1920, when the senate attacked and effectually nullified President Wilson's commitment of the United States to the treaty of Versailles. The informal acquiescence of the members of the committee was secured. No doubt there were various motives lying behind this acquiescence. Some senators regarded the offer of a multilateral treaty with a kind of diplomatic glee. It will call France's virtuous bluff, they seemed to say. It will extricate the state department from a diplomatic hole. It will put the French foreign office in the same hole from which our state department escapes. It is, of course, unthinkable, we can imagine certain senators reflecting, that either France or the other nations will accept the multilateral offer. Even so, the result will be a fine triumph for American diplomacy. Other senators besides Mr. Borah regarded the proposal in good faith and saw in it, even if it should be rejected, an immense educational opportunity to point the mind of the nations toward the ultimate solution of the problem of war. Mr. Kellogg, therefore, dispatched his reply to M. Briand under date of December 28, 1927, and the world public first learned of the substance of M. Briand's bilateral treaty (which had been kept secret for six months) and of America's magnificent offer just as the new year was dawning.

Mr. Kellogg's conduct of the correspondence which ensued, first with France, and afterward with the other nations—the original six having been extended to include fifteen in all—presents one of the most brilliant and statesmanlike chapters in the history of America's diplomacy. At every point the secretary of state was armed to defend his proposal against the objections which were brought forward. Mr. Kellogg had by this time thought his way so far into the legal philosophy of the thing he had proposed that he could not be taken unaware by any subtle attempt to modify and weaken his proposed treaty by a change of language or by any sort of reservation. It is hard to say whether he shone more brilliantly as diplomat or as lawyer. In both roles he was the master. No doubt his diplomacy was brilliant just because his legal mind grasped so clearly the juridical substance of his proposal.

The outlawry of war is primarily a legal concept, and its secondary concepts also are essentially legal in character. At the moment when events conspired, as if by some guidance of Destiny, to thrust this idea into the channels of world diplomacy it was fortunate indeed that there stood at the focus of these events a lawyer-statesman competent to see that the thing he was dealing with was more than a treaty. Mr. Kellogg saw that the full significance of the treaty he was proposing lay in the fact that, by virtue of its universality as a treaty, it would create a new international law; and that this new law would be so fundamental in international relations that it would necessitate the eventual rewriting of the whole body of international law.

Mr. Kellogg's part in the diplomatic correspondence cannot be understood except from this point of view. His firm stand against any sort of reservation, or the insertion of any weasel word in the text of the treaty, has been characterized by some writers as ultra-meticulous and arbitrary. He was pictured as pushing a finished contract under the noses of the governments with a peremptory demand to sign on the dotted line. Unless they pronounce "shibboleth" as Mr. Kellogg pronounces it, he would have nothing to do with them, it was said. His proposal was characterized as the "Kellogg incantation," implying that he imputed magical potency to his special form of words.

All such criticism only betrayed the superficial understanding of the critics. Mr. Kellogg was engaged in doing something which they did not discern at all. He was not merely negotiating a treaty;

he was, by means of a treaty, undertaking to abolish the institutional status of war. His letter of February 27, 1928, is one of the ablest arguments for the outlawry of war in the entire literature of the movement. It shows the mind of a great lawyer. He states his fundamental purpose thus: "The government of the United States desires to see the institution of war abolished." He could not believe "that the provisions of the covenant of the league of nations really stand in the way of the cooperation of the United States and members of the league of nations in a common effort to abolish the institution of war." He wanted to get rid of the *institution,* the legal right of the nations to settle their disputes by resort to war, and he had grasped the principle that the institution could not be destroyed effectually if nice distinctions as to "kinds" of war were allowed a place in the universal treaty designed to overthrow the institution. If the treaty "were accompanied by definitions of the word 'aggressor' and by exceptions and qualifications stipulating when nations would be justified in going to war, its effect would be very greatly weakened and its positive value as a guaranty of peace virtually destroyed."

Second only to the glory of his primary proposal is the glory of his uncompromising persistence in his purpose. Had he offered or accepted reservations, or distinctions among the various "kinds" of war, or undertaken to define self-defense or the "aggressor," he would have emerged with a treaty, but such a treaty would not be an adequate basis for a new body of international law of peace. The institution of war would have remained with us. The solution of those problems was no part of Mr. Kellogg's present purpose. That problems relating to "self-defense" and "aggression" would arise in the future and demand decision—legislative decision, perhaps; judicial or arbitral decision, more probably; and certainly decision by public opinion—he would not deny. But to incorporate an attempted solution of them in this treaty would divert attention from the major issue, confuse public opinion and weaken the treaty or render it altogether futile. Mr. Kellogg was determined to get one thing done, the one thing that is fundamental for all future peace progress, namely, to destroy unqualifiedly and unambiguously the institution of war. The instrument by which this institution of war was destroyed would thus become the standard to which all international law and every judicial decision and every mechanism of peace must conform.

That Mr. Kellogg succeeded in carrying through his purpose without compromise will be his everlasting glory. As the years pass, and the habit of measuring all international relations and all peace plans by the basic law which makes war both dishonorable and legally criminal, the gratitude of mankind to the man who was officially responsible for laying this firm foundation will keep alive his name in the long stretches of future history.

A New Missionary Policy in Embryo

THE executive committee of the Near East relief has announced that public solicitation of funds for the work of that philanthropy will cease on June 30. This does not mean, of course, that the work which this vast organization has been carrying on for twelve years will be immediately abandoned. There are still children in orphanage schools, in refugee homes, and in industries whose training will need to be continued. But the funds for doing this will be solicited privately. With the first of July, the N.E.R. appeal, as the churches and the American public have become familiar with it, will end.

Of nothing in the terrible story of the war and its aftermath will America permanently be prouder than of the Near East relief. To be sure, this has been an international philanthropy. Money from many lands has been given through this agency to the saving of the children of the levant. Golden Rule Sunday has become a worldwide festival. But the initial urge to undertake this huge task came to Americans, and the conditions of the post-war world have thrown the heaviest part of the support of the enterprise on American shoulders. History shows no humanitarian enterprise comparable to this in scope and in effectiveness. Accordingly, our national pride in it is strong.

America's churches are entitled to a lion's share of the credit for this great achievement. The N.E.R. has never had any formal connection with the churches. It has deliberately, and wisely, made its program inclusive enough to merit support from Catholics as well as Protestants, Jews as well as Christians. Yet it is only simple fact to state that the bulk of the support which the N.E.R. has secured has come from Protestant congregations and from the members of Protestant communions. This does not argue any superior philanthropy on the part of Protestants; it merely means that there are more of them than of other people in the United States, and that when confronted with this appalling need they have responded in proportion to their numbers and their means.

But these Protestant churches come to the end of the N.E.R. campaign with more to show for their support than the consciousness of having participated in the greatest life-saving adventure mankind has known. Apart from everything else, they must rejoice that they have made new contacts with other Christians which promise rapid development into a unification of the church catholic and an increase of its power. In the long run, no experience of the post-war years may mean more to Christianity than the rapprochement between western Protestants and the Orthodox churches of the near east which has accompanied the philanthropic service of the past dozen

ars. Two great branches of the church have thus en brought closer together than the most optimis- prophecy, if given before 1914, would have dared predict.

It is unthinkable that Christian statesmanship ould allow this gain to be lost. Not only are the urches of America sentimentally concerned with e religious future of Bible lands; but the very serv- es which they have rendered the Orthodox churches the days of their trouble have created for them- lves responsibilities not lightly to be forsworn. aving helped to keep these churches intact during e period when their former political supports were isappearing, the churches of the west must not now esert them when the problem becomes the much ore exacting one of rendering spiritual service amid e social and political ferment of the awakened evant.

Yet any study of the situation in the near east will how that it is far from assured that the future of Christian work there is to be successful. There are fficient elements in the situation to insure a great dvance, provided these elements are properly co- ordinated and controlled. But these same elements ay, if improperly handled, cause a major defeat for the Christian cause. There are 22 clearly dis- tinguishable western Protestant bodies—taking the Anglican interests, at least for the moment, as Protestant—now at work in the near east, while there are at least six more important American de- nominations which have given liberally to the N.E.R. and which now announce their intention of continuing their activities in that region.

Let it be granted that every one of these organiza- ions, which range from the mission boards of de- nominations to the incorporated trustees of separate colleges, has resources which the common Christian enterprise in the near east needs. Yet it would be impossible for them to evolve any plan of inde- pendent approach, or even of comity, which would work for more than a short period. Let them at- tempt as separate units the propagation of Chris- tian effort and the result would inevitably be, after the first few years, overlapping, friction, defeat. More- over, none of these bodies would command the sym- pathy or the support of the Orthodox churches. At Lausanne the representatives of the eastern churches made very clear their desire for help from and com- radeship with the churches of the west. But it is contact with western Protestantism *as a whole* that the eastern churches seek. They have neither in- terest in nor desire for a contact that confines itself to single sects.

Facing this difficult situation, a proposal of great promise, and perhaps of major significance for the whole future of Christian missions, has been set under way. A committee of which Dr. Robert E. Speer is the chairman has recommended to the American bodies the formation of a "General Committee on Relations of and to the Churches and Christian Forces in the Near East." The idea underlying this proposal is still in nascent form. The functions of the new body are not yet clearly defined. It is prob- ably conceived, in the minds of the members of Dr. Speer's committee, as largely advisory in character.* Such, perhaps, it might have to be at the start. The denominational mission boards have never yet shown any eagerness to surrender their powers to outside bodies. But the ultimate outworkings of such a body may well be something far more. Ultimately, it may well become a new kind of mission board, represent- ing the entire Protestantism of America in its effort to cooperate with the churches of the near east for the evangelization of that region. Indeed, this is what, ultimately, the proposed general committee would have to become if it were to have any large value.

The Christian Century welcomes this proposal, and trusts that nothing will hinder its adoption. In- deed, Christians who are interested in the building of a united kingdom of Christ must see to it that nothing does hinder. We regard the proposal as im- portant in itself, and as much more important in the promise it holds as to what Christian missions soon may be. For if there can be a general body to take over the direction of missions in the near east, why not in the far east? And if in the far east, why not in Africa and in Latin America and in the isles of the sea? Is the time not almost here when the policy of splitting up the missionary work of Protestantism can be superseded by a united command to attempt what is obviously a single task?

There have been earlier ventures toward this sort of unified missionary approach. The most notable one so far has been that in Santo Domingo. But the development that may come in the near east, provided the committee proposed by Dr. Speer's report attains maturity, will be on a scale that will command in- ternational attention. It will, we are confident, change the basis of missionary work everywhere, for the basic elements that complicate mission work on other major fields are present in the situa- tion which the American churches now face in the near east. The most important of these elements are three: (1) native churches with their own pride and their impatience with western denominational di- visions; (2) western agencies of different kinds and different aims, all animated with a spirit of good will and all desirous of helping the indigenous churches, but apt to run afoul of each other in their attempts to help; (3) a problem so great that the inability of any one agency to deal with more than a small part of it is admitted.

It is the contemplation of these three basic facts that is driving the churches of the west toward a united agency to direct their work in the near east.

*Since this editorial was written, the committee proposed has been formed. It has, as was forecast, only advisory responsi- bilities. The significance of its formation, therefore, lies largely in its future development.

Why not? What other kind of direction is sensible? And why would not the same sort of central direction be sensible for all mission work? The Federal council has already raised the question, though timidly, as to whether there are not functions which the several denominations now perform that might more logically and more effectively be performed by some single, central agency. Is not the direction of Christian missions the obvious place at which to begin to seek this unified control? Whatever may be the method retained for raising funds from churches in the various denominational fellowships, is not the time close at hand when the direction of Protestant work on the major mission fields should be passed into the hands of some competent, representative body that shall not only be a "committee of reference and counsel," but a genuine G.H.Q. for Christian advance?

Let the plan for future work in the near east, as put forward by Dr. Speer's committee, be adopted speedily, because it is wise. Then let it be carried through, in a wider application, to its logical conclusion.

How the Physician Healeth Himself

A Parable of Safed the Sage

I HAVE a friend who is a Famous Physician. And he no longer dealeth out Prescriptions, but writeth a Syndicate Column in Many Newspapers, and testifieth in Important Cases, and is known as a Great Authority. And we sate at meat together.

And he said, I have returned from a Journey, to my Native State.

And I said, I hope they shewed thee a Great Time.

And he said, They were disposed to do so. But the Flu broke out, and nearly everybody had it. And the Ethiopians on the Plantation were down with it. And the Doctors were overworked. And I had to take hold and Practice Medicine, which I have not lately done.

And I said, How much Medicine didst thou give for the Flu?

And he said, None, whatever, but I could not keep my Patients from taking it.

And I said, I am sure that they, knowing how eminent thou art in thy Profession, expected thee to give them Pills as large as Goose eggs.

And he said, I am confident they now think I am an overrated man.

And I said, Thou didst say unto thy Patients, Go to Bed, keep warm, eat lightly but adequately, cast Physick unto the dogs who will show their Good Sense by leaving it alone, and let Nature have free course and be glorified.

And he said, I am glad to discover how faithfully thou dost read My Column.

And I said, But what is the Doctor to do, now that he hath no such reliance on Pills as he once had, and is more sure that Nature will do well if not too much impeded?

And he said, We do not wholly discard Medicine. There still be a very few Drugs which we are confident we may use and do more good than harm about Fifty-one per cent of the time. But we deplore the Medicine Habit.

And I said, I am too polite a man to inquire of thee, Who taught the people the Medicine Habit?

And he said, I also might ask of thee embarrassing questions.

And I said, Alas, we sometimes grow hot under the collar because the people give so little heed unto our teachings, but I am impressed in my own Profession no less than thine with the fact that people sometimes pay Too Much Heed to what we tell them and accept for Gospel Truth that which we ourselves are Not Any Too Sure About.

And he said, There is a time and a place for all things; and there is a time for Medicine. But most people who take Medicine take too much, and the best that Medicine can do is to counteract some of our own Abnormality and let Nature do her work.

And I said, Both Physicians and Philosophers have some reason to deplore the fact that people think them wiser than they know themselves to be.

And he said, At least we can refrain from thinking that we know very much; for we do not.

And I said, How then shall the Physician heal himself, as in all ages he hath been challenged to do?

And he said, The physician must heal himself, and he doeth it mainly by letting other people take his Medicine.

And I said, I have a little Private Decalogue, wherein one Commandment is, Thou shalt not take thyself Too Seriously.

Let No Friend Look for Me

LET no friend look for me
In blade of fairy ring,
In whitening locust tree—
Or in anything
That he can touch or see.

Earth cannot return
What she has not received;
Spirit cannot burn
To be, in part, retrieved—
The dust within an urn.

I shall never be—
Even for an hour
Of immortality—
Parcel of a flower
Or sand along the sea.

REBEKAH CROUSE COSTANZO.

Liquor in the Philippines

By William E. Johnson

ALL this current talk in and out of congress about limiting the amount of sugar and other Philippine products imported into the United States, this talk about an embargo on Filipino workers, this talk about adding this or that handicap to Filipino activities, raises an Egyptian swarm of questions as to the future as well as the present of these people. Curiously enough, nobody suggests the limitation of the exportation of American products to those islands or limiting Americans in any way as to their activities among these people. Thirty years ago, the Philippine islands—more than seven thousand of them—found themselves lying on the American doorstep like a foundling child. What is to become of them? Where are they going? These are the questions the Filipino people are asking.

An inspector going through an express car saw a goat. "Where is that goat going?" he asked the messenger in charge.

"Hanged if I know; he's eaten up his tag."

So when it is seriously proposed to limit Philippine products coming into the United States, or to place unusual limitations on the activities of the Filipino people, these folks want to know. For it is nowhere proposed to limit American exports to the Philippines or to place any handicap on American activities there.

An International Waif

For eighteen hundred years these islands have been bandied about, ruled or misruled by one people after another until now they find themselves, like a waif, dumped into America's back yard. America says she does not want them and yet growls because Japan or some other might covet them.

Since the year 200 A. D., the Philippine islands have been subject to the domination of the Hindu-Malayan empires, to the Javanese empire of Madjapahit, to China under the Ming dynasty, in part to Japan and Moslem chiefs, to Spain, to Dutch raiders, to pirates, and now to America. What next? Independence? Perhaps, sometime.

America has opened more than seven thousand public schools, raised the literacy rate by more than 35 per cent, established roads, parks, hospitals, libraries and public institutions galore. The Filipino is quick to recognize and appreciate all this. Yet, under American administration, the liquor traffic has developed by leaps and bounds. In the last five years, the consumption of domestic liquors alone has increased by an average of 1,000,000 litres per year. The San Miguel brewery has become the most powerful organization in the islands. The prison population for years has increased annually by about 350 convicts. There was little or no liquor traffic before the American occupation, except among the Spaniards and foreign residents.

It would be unjust to say that America or the American administrators have deliberately fostered the drink traffic. They have not. What they have done is to follow a sort of a laissez faire policy—let it alone. The liquor interests, quick to see the opening, have done the rest. A brewer can smell a dollar a long distance away. They are not at all finicky as to how they get the dollar, just so they get it. America has shunted the liquor problem on to the Filipinos and the Filipinos have waited for something to happen. Nothing happened except that the liquor dealers waxed fat, ruthless and arrogant over their opportunity. They have started no movement looking to the limitation of their own activities. Nor have the Filipinos done anything, because Filipino politicians are much like other politicians—they were not hunting trouble for themselves.

Laissez Faire

But a short time ago certain things began to dawn on the Filipino people. They saw that the eighteenth amendment undoubtedly covered the Philippine islands, though in view of the Jones autonomy act, it is not likely that the Volstead act did so apply. They saw congress reluctant to act, preferring that the Filipinos themselves deal with the problem as, in the long run, they would have to do anyhow, for the organic act itself pledged ultimate independence to the people.

They saw that their own legislature had complete and undoubted power to restrict or prohibit the traffic. They had the power to become free from the domination of the drink no matter what became of independence and, having the power, they had the responsibility also. This led certain Filipino leaders of thought into an examination of the situation. Some time ago, Ignacio Villamor, then attorney general and now on the supreme bench, conducted an investigation. As a result of his studies, he found that liquor was the potent factor in crimes against persons, like homicide, assaults, and so forth. He found that two-thirds of the provincial fiscals declared that drink was "mainly accountable" for such crimes. Accordingly, he declared that "the liquor traffic is a menace to the country." Rafael Palma, president of the Philippine university, and others made similar declarations.

Investigating the Liquor Situation

Then another curious situation developed. It appears that no liquor can be legally imported into the Philippines except under a consular invoice and American consuls will not give such invoices. So the liquor dealers would simply ship it in anyhow and pay the fines for so doing and, under the benevolent attitude of the customs officials, these fines are nom-

inal. This led Jorge Bocabo, dean of the law school of the Philippine university, to declare publicly that, because the eighteenth amendment extended to the Philippines, every drop of liquor made, imported or sold in the Philippine islands was bootleg liquor. He further declared that every law licensing the liquor traffic in the islands was illegal and that all revenues collected by virtue of such laws were illegal! By the same reasoning, every liquor dealer in the Philippine islands, licensed or unlicensed, is a bootlegger!

This situation eventually crystalized into concrete action. On January 14, about forty Filipino leaders gathered at the Cosmos club, Manila, to talk it over. The gathering was presided over by the Hon. Theodoro R. Yangco, one of the wealthiest citizens of the islands, a part blood Filipino and part Chinese. After a discussion, it was agreed to accept the situation and fight it out. Accordingly, the Philippine Islands League against Alcoholism was formed, with Mr. Yangco as president and Jorge Bocabo, dean of the law school of the Philippine university, as first vice-president, and Dr. J. F. Cottingham, superintendent of the Philippine Methodist conference, as secretary, and with the usual committees. All except two are Filipinos. Mr. Yangco was for some years Philippine commissioner at Washington. Dean Bocabo has several times been to Washington on legal business for the Philippine government. The others backing this movement for the liberation of the Filipinos from the drink oligarchy are among the foremost men in the country.

The Filipino people have taken up this matter in deadly earnest and there are rough times ahead for the liquor interests in that country. Regardless of what is done about complete independence, the Filipino people are on the warpath against drink, on the theory that there can be no complete independence while drink dominates the country and the people.

The Roots of Preaching

By Gaius Glenn Atkins

I ONCE, while the pastor of a Vermont church, asked Dr. William Jewett Tucker to preach for me. He was then at the peak of his great career as president of Dartmouth, and in demand everywhere as a speaker. And yet he protested my request. "I have grown," he said in substance, "out of the way of preaching." He was really saying that preaching is rooted in conditions and relationships which cannot be made to order; the music of it is placed upon living chords, stretched between preacher and congregation. The message force of it depends upon relationships which are slow to create and impossible of quick transfer. It must have a depth and spread of root like an old apple tree to be creatively fruitful. It cannot be long dissociated from intimate, continued, corporate, human relationships without having the very roots of it out. It may thereafter maintain a stately form and be slow to show its mortal hurt, but the mortal hurt is there.

I.

It is rooted, to begin with, in the responsible relationship between a preacher and a church. There is a great deal in the relationship of preaching to modern, high-geared, hard-driven ecclesiasticism to fret any preacher. Much of that machinery is about as specifically Christian as the transmission in a motor car—some of it is less so. Why should preaching be made to underwrite a budget, support secretaries, satisfy a bishop's passion for efficiency and report the largest increase in membership in the history of the denomination? You might as well ask Amos to superintend a sales agency.

Preaching seems, on the other hand, a growth to be nourished in one's study chair with occasional recourse to one's knees. If a preacher does not grow impatient of the constant drive of the organization into which he is geared, he is already a saint made perfect. If he does not end, as he begins to grow tired a little more easily, by dreaming of a happy homiletic estate with neither budgets nor boards, he is lacking in imagination.

If he should manage such a consummation, he will find out what Dr. Tucker meant. Preaching needs an objective to keep it close to reality. Without some sort of situation control, almost anything can happen to it. It may play deceptively along the edge of inherited theologies like heat lightning in summer clouds. Summer lightning preaching is often a gorgeous spectacle but nothing comes of it. Such preaching may become excessively subjective; it may lose itself in speculation. It may even become a rare—and futile—artistry. A poet may thread words like pearls because he has that divine gift, an essayist may follow a rare fancy where it leads him, but directly preaching fails to get something done virtue has gone out of it.

Corporate responsibility is a spiritual control. There is a tough-fibred grace in preaching to maintain a position and create a church and see to it that missionary lines are not drawn in and the financial year ends with contented trustees. These constraints have to be sublimated, of course, but a pure spiritual passion can not only take such things as these and make them light and warmth as the flame on one's hearthstone burns the gnarled waste of trees, it actually

needs to be fed by them. Very often the toughest parochial problems generate the most ardent sermons. A preacher never knows what fuel supplies his flame until one by one the supporting habits of the years are withdrawn.

II.

But the roots of preaching grow deeper than this; they are the preacher's penetrating and sometimes dearly bought knowledge of the needs and natures and ways of those to whom he preaches. Preaching is a response to known situations. It is guidance for pilgrims whose pilgrimage the preacher shares. It is the mediation of the everlasting reality of religion through words whose pitiful inadequacy is textured with sympathy and bright with understanding. It is comfort offered to concrete sorrow and strength to concrete weakness. It belongs always to two dimensions; unless it be established on the highest side in spiritual insight and a known sense of the presence of God and the meaning thereof for life, it has nothing to mediate. But unless it maintain a constant commerce with life, it will be empty of reality.

Its contacts with life give it a rich and varied play. It varies as life and truth vary and sounds an always changing note, but every note is also a response. Something always makes a sermon. They are study shaped but not study made; they are life made. The "head"—to take a figure from hydraulics—of a sermon is its message pressure—the drive of something which must be said because a human situation demands the saying of it. Every living sermon flows down from hinterlands of love and understanding and a passion to make God's ways man's ways, through the channels of the preacher's own contacts with God and man.

But he must know man as well as he knows God, and humanity is never known in the abstract. The preacher's humanity is flesh and blood, children whom he has baptized, young people whom he has married, men and women upon whose faces he has seen the lines come, with some sharing knowledge of what traced the lines. He must share the memory of his people as well. When for him, as for them, the unseen presences which hallow even the plainest meeting house are a part of every congregation, the currents of the spirit which makes a word a conveyor between the temporal and the eternal are constant and electric. This is not an affair which has to do with numbers. There is no congregation where all that makes a single personality more rich in quality and worth than an impersonal universe, does not come in whenever the door is opened, or where the supreme human experiences are not unfailingly represented.

When a preacher is driven to the sorry business of "making a sermon" through searching his concordance and racking his mind, very little commonly comes of it save "blue Monday." Preaching is fed by suggestions which grow out of all the contacts of the preacher's mind and spirit with two inexhaustible ranges of suggestion: human need and the Christian evangel. The supporting substance of all preaching is the preacher's gospel, his peculiar mediation of the meaning of religion for life. The elastic freshness of preaching is in its sensitiveness to changing needs. There will be enough fluid variation in what he is responding to to make every Sunday a surprise. There are not often, save in the preaching of the rarely gifted, unusual elements of novelty. The newness is in something the congregation supplies, something in the hearing of the recipient soul. What was commonplace the Sunday before has suddenly caught a new significance through an experience unknown before. Life has turned another facet to the light and the sermon shines for a moment in that reflection. But how can that happen save through the ripened intimacy of preacher and people?

There is something in every ministry which a stranger never gets. Pastoral committees wander from church to church seeking the hiding place of a preacher's power and missing it, because they looked for it in the pulpit when it was all the while in the mystic transformation which the sermon suffered in the spirits of those who supplied it with grace. The true music of it was played upon chords of affection and understanding. No more can you always put good preaching in print. It is like some life of tropic waters whose rose and purple are gone directly you take it out of the sea.

III.

Preaching, then, is really created by what it is addressed to; human contacts release the current, the pressure of the church upon the study stimulate it into action, understandings and affections make it real, the play of circumstance gives it variety, the great constants of life and religion supply it with undergirding power. The conditions which create such a ministry mature slowly; a preacher may easily grow impatient with the very conditions which are the strongly creative elements in all preaching. A long pastorate has a force just in these regions to compensate for its real—or apparent—handicaps. I should think the secret of most too short pastorates and most cases of arrested preaching development to be essentially the same. It is in the failure to meet a situation whose surface freshness is lost, upon its deeper—or higher—levels. No preacher ever finds himself at all unless he is compelled to transcend the level upon which he has apparently preached himself out, and begin again. If a man can not preach from level to level of the great truths and the great texts, he is ended to begin with. A young preacher does need to be moved at the right time to supply expanding power with challenging opportunity, but I am coming slowly to believe that there are more cases of arrested development through going too soon than staying too long. Most of us need to be compelled to extend ourselves or else we stop short of our ultimate force.

This is not, of course, entirely a matter of staying

put in one church. It is equally an affair of thinking through and living through into new ranges of the everlasting reality of religion and new interpretation of the gospel; our own experiences tell tremendously here. Preaching is rooted in the preacher's own contacts with life, the travail of his own soul, what he knows of love and loss. It is the harvest of his own years, ripened in some constant sense of God's nearness and support. But here, too, preaching is a response. The preacher draws upon his own wealth of experience only as something in the situation he has to meet demands it.

His mind is actually the melting pot in which a material so variously supplied is recast, but, as he carries on, his sermons begin in his creative meditations. The roots of preaching are in a constant brooding upon all that bears upon God and man, kept near to earth and man by the constant interruption which brings a need or a duty into the study a dozen times a morning to wreck a proud sentence—and weave another thread into the fabric of a minister's relationship to his human world.

A preacher does not need cloistered time so much as he needs constant half-unconscious absorption in the nebular stuff of all his preaching. He may, while so absorbed, be run down by a motor car—but it is worth the risk. There should be in a preacher's mind a constant occupation with the interwrought play of his gospel upon life and the appeal of life to his gospel, which cannot be improvised at a week-end. Any single sermon is only the concrete phrasing of this mother stuff of all preaching. It is as though the deeper movement of the mind and spirit were cast up from Sunday to Sunday, taking some form for the light to fall upon and then dissolving back into the elements out of which it came. Old sermons are always thus reappearing, yet always with something they had not before. No sermon is ever old if it is rebaptized in experience.

These pregnant meditations feed upon books, follow the great contours of the Christian year, wrestle with doctrines and seek to transmute them into life as though one would smelt the rigidities of Augustine to find the molten reality of the confessions; they face the awesome universe of the astronomer to find a place in it for a God who notes a sparrow's fall; they consider the course of a human world which finds wings for itself and makes ethereal vibration its messengers—and rewrites history. There was never a time when the preacher's mind had such stuff to feed upon or a humanity so eager for its meditations. And yet such preaching, I protest, needs a parish to grow in and the very duties which fret us to nourish it. It needs nearby dwellers (which is about what the word parish meant to begin with), sojourners with whom the preacher carries on the strangest commerce in the world, sending them words for their needs, yet words freighted with meanings which make life a braver and holier enterprise. The real strength of it is in its meanings for the "nearby dwellers."

Preaching really holds its place in evangelica Protestantism because it has at the heart of it a sacra mental quality. You may call it a poor sacrament but broken words may be as sacred as broken bread Any sacramental elements are consecrated by memor and devotion and the power of suggestion to inves plain things with meanings which are not in the sub stance of them at all. A sermon may become just tha as well as a table or an altar. Even quite ordinary preaching relates life to vaster issues, solemnizes o illumes the passing hour and invests our brief dram with sanctity of divine concern.

IV.

The noble levels to which almost any preache sometimes rises and upon which some preachers con stantly move, are always reached from the levels o some human situation. Really great preaching alway surprises the preacher; comes upon him unawares (It also sometimes surprises the congregation.) I must have discipline behind it, of course, tempere tools to work with, such constant meditation as w have considered; then, from time to time, a preacher' dealing with the meanings and issues of life carrie him up and up, till he has brought himself and hi congregation to the steps of the throne of God.

Of course, preaching upon the noble levels thu reached ceases to be parochial. It sounds a universa note, but it is not likely to sound that note unless i grows out of responsible parochial relations. Mos of the men who have great power of general appea are ministers of local churches broadcasting to the world what the circumstance of the local ministry ha created. Such as these have a sure sense of the per plexities and needs—what you will—which are com mon to us all. They have discovered the general estate of our humanity in the situations they know best, and very likely in their own estate. They seize upon the peculiar time forms of the timeless quest with a sure instinct. They "step down" the enduring to their own generation in terms their own genera tion can understand because they have learned how to do it in their own pulpits.

Most published sermons of any real value which come to the desk of a teacher of preaching have this quality. They are rooted in known life. Their themes reflect the restlessness, the venture, the mystery, the baffling greatness and littleness of life; their content carries us, powerward, joyward, peaceward, Godward. The spirit of the message demands and creates an adequate style. Literature is always the gleam of the spirit through the texture of words and preaching often becomes literature, though the reviewers rarely find it out. When such preaching as this is nobly conceived, simply said, gritty with realism and faith kindled and kindling, it becomes the highest contribution of its time to the successful conduct of life, an indispensable instrument of the Christian religion. But a church of unfinished saints is the appointed means of homiletic grace.

Is the Marriage Ceremony Enough?

By Andrew Vance McCracken

WHAT are our Protestant churches doing about the problem of marriage? Does the average pastor see his responsibilities and opportunities in this "honorable estate"? Are churches providing preparation and protection to those who take each other "for better for worse, for richer for poorer"? The testimony of many representative Protestant clergymen and the evidence supplied by a host of case studies indicate that not much is being accomplished.

Of course, the state is fundamentally at fault. The state is infinitely more concerned about the young man who expects to take unto himself a Ford than about him who is to take unto himself a wife. A short time ago, I applied for a license to drive a Ford. I was first required to attend a police officer's lecture on the traffic regulations and then submit to a rather stiff examination. But not so for my marriage license —and I confess that I knew infinitely more about a Ford than I did about marriage.

Rehearsal or Real Preparation?

But the church has its responsibility! The family is a "primary" group in the social process and yet how many churches systematically prepare their young people for marriage, a traditional religious ceremony? How many ministers make even a pretense of discussing, however superficially, the fundamental adjustments to be met by the bride and groom? The average pastor spends much more time upon the wedding rehearsal than upon any constructive preparation for happy marriages. In answer to a questionnaire sent to the representative clergymen of a large city, I was amazed to learn that only three of some fifty ministers provide for or conduct personally even a casual discussion of the problems to be anticipated by the newly-weds. "I am too busy raising money to have much time for this" was the explanation of one for not doing so. "I have never thought of it as significant;" "the young people know a lot more about this whole matter than any of us adults do;" "altogether too much attention is being given already to the problems of marriage and sex" were among other answers.

And yet a lot of "attention is being given" by the church and its ministers to divorce. "Divorce Rate Alarms Methodist Bishops" was the headline in a recent New York Times. No reference was made in my questionnaire to the ministers about divorce and yet there were a score of postscripts to the effect that "the most important question for the church to consider is that of divorce." Of course, no one denies that our divorce rate is appalling. But we forget that divorce is significant chiefly as it brings to light the factors that make for unsuccessful marriages. Divorce is what the psychiatrist calls symptomatic behavior. It is the result of conditions that have already disrupted the home. And if there are to be more successful marriages and less divorce, one important reform is the more adequate protection of and preparation for marriage.

Couples are being joined every day in this fundamental union with little or no precaution and preparation on the part of the church. We no longer throw rice or cereal at the bride to promote fecundity as was the original custom. Such a precaution is outgrown in a day of science. And yet the church does little more than repeat its stereotyped remarks for the success of marriages that have written all over them their certain destination—the divorce court or the psychiatric clinic.

Physical Questions

Physical fitness, or the lack of it, often makes or breaks a marriage, yet what have the churches and minister done about even this fundamental aspect of the general problem? Fifteen years ago, a young man applied for a marriage license and was married by a minister of one of our largest churches. Like forty others, this state requires no physical examination of its applicants for marriage. Unfortunately, no one learned that the young man was suffering from an arrested case of a malignant disease he assumed cured. Today, there are two children in the home of a now successful business man. The boy of thirteen is suffering from juvenile paresis, reaping the harvest of his father's wild oats and someone's neglect. His mental age is five. And a four year old sister has begun to show signs of mental deterioration from the same cause.

Recently a girl of seventeen applied for a marriage license. The clerk knew that she was having two seizures of idiopathic epilepsy every twenty-four hours. She also showed excessive emotional instability with a decided precox taste in her interests. Knowing all this, the clerk was hand-tied; for the girl had not been confined one year to an institution for mental diseases, as the law reads. The license was issued. Her pastor, informed of the facts, nevertheless performed the ceremony, trusting the "mother instinct" to right the wrong. The eighteen year old girl is now an expectant mother with more frequent and more severe seizures of epilepsy. And the devotion of the emotionally unstable husband has blown from hot to cold. What a heritage, biological and social, for a child!

Marriage Laws

With this general type of case in mind, I put this question to the fifty Protestant clergymen: "Inasmuch as your state does not require a physical examination of those persons who apply for a license to

wed, do you demand of those you marry a doctor's certificate as evidence of their physical fitness to marry?" Not one answered affirmatively. This, after all, is not surprising, for it is an exceedingly difficult situation to handle. Several expressed a hope that the state would soon write this requirement into its statute books and it is in the agitation for this legislation that the churches and minister can do their most effective labor. I know that marriage has not been entirely destitute of legislative support. I further know that good homes will never be made by legislation nor all marital troubles solved. But a drastic eugenic marriage law, designed to prevent the transmission of physical and mental disabilities, will help. And in addition, as Dr. Lorenze has written of the Wisconsin law, such a measure will have tremendous educational value. With this law on the books of the state, others of a distinct educational character will no doubt follow.

Individualism and Happiness

There are those who feel that such legislation is neither the concern of the clergy nor of the church. But this objection no longer holds water. The church has made the saloon its business. And if the supreme purpose of organized religion is the growth of personality, then organized religion must be supremely concerned in laws designed to control marriage and protect the home. The family is the primary builder of personality and a vital religion interested in human welfare must bend every effort to the development of a public eugenic conscience and common-sense legislation to protect wedlock and the birth of children. I may be wrong, but I believe that if those clergymen who are in favor of such legislation had the enthusiasm and the courage to raise a sustained voice in the interest of wholesome marriages and well-born children, their combined demands would not go unheard in our political chambers. Is it not, at least, worth trying?

More significant, perhaps, is the opportunity of the church and the clergy to prepare the mind-set of its young people for marriage as a cooperative enterprise. I wish to avoid the particularism of Bishop Manning of New York, who holds that selfishness, the demand for the free expression of personal impulses with no thought of the consequences, is the sole cause of unhappy marriages. Modern marriage is too complex an affair for any such naive explanation. But it is a fact that few periods of history have witnessed the unabashed individualism of our day. It is working its havoc in every human interest and particularly in modern family life. The matter of sex adjustment, so much in the public eye today, is one of many illustrations.

Preceded by weeks of elaborate entertainment and social functions, a young woman was married in her home church to a prominent young man of the same parish. Everything seemed to conspire to make the marriage happy and successful. One week passed, and for the bride it was filled with horror. Three weeks . . . the honeymoon over . . . and immediate separation! Divorce proceedings were instituted . . . the evidence whispered . . . the decree granted. Morbid depression has followed that will leave its scar on the young people for life. And the trouble was their individualistic mind-set—their inability to cooperate in the adjustment of the new relationship.

Expert Advice

The self-centered and the unimaginative make a sorry mess of marriage. To be successful, marriage demands that those who enter into the relationship "cherish a mutual esteem and love; bear with each other's infirmities and weaknesses; comfort each other in sickness, trouble and sorrow; pray for and encourage each other; and live together as the heirs of the grace of life." Selfishness is the rock upon which thousands of marriages smash. Mutual understanding and cooperation are required if satisfaction and happiness are to be realized. These are fundamental.

In view of the necessity of cooperation in all the common experiences of husband and wife, the following question was included in the questionnaire to the clergymen: "What is your policy in regard to the education of young people for the fundamental adjustments of marriage?" Two ministers answered that they discuss some of these problems with their young people occasionally, while one, in addition to time given to conferences in two social agencies, had adopted the constructive policy of calling in expert advice to discuss with groups and individuals of his church the family relationship and the means of attaining its potential values.

Integrating Personality

Positive results may be expected from the latter policy. It is true that the churches are not doing all that can be done in the development of social mindedness for marriage. But the general problem of preparing the mind-set of youth for marriage as a cooperative enterprise is an almost overwhelming task and few, if any, pastors possess the knowledge and skill to deal personally with its many angles. However, the church and the clergy are in a peculiarly fortunate position to do something. They have consistently led in the fight for the better things of life. To interpret through the preaching services and the general educational activities of the church the fundamental principles of the happy family—to invite in expert advice to discuss with individuals and groups the various factors that make for wholesome and creative marriages—and to agitate for and maintain working relations with social agencies equipped to handle the detailed problems is a service opportunity that the church—the institution singularly equipped to meet it—should no longer ignore.

Marriage failures, of course, cannot all be dis-

missed by charging them to selfishness as most moralists do. Other factors are involved, as for example, personality problems whose solution calls for nothing short of religio-psychiatric treatment. Whether it is practical for pastors and psychiatrist to work together in this problem, I will not argue, although some are doing so. The significant point is that religio-psychiatric cooperation is an exceedingly valuable instrument in the stabilization of home life. After all, religion and psychiatry are working for the same practical end—the integration of personality. This is so true that Janet, the French psychiatrist, is quoted by one of his former students as saying that as psychiatry develops, religion will disappear. This is an extreme prophecy, but in view of the accomplishments of psychiatry, is there not hope in their combined efforts? The problems of marriage constitute a challenge to their cooperative endeavors.

Here is a case in hand! Sally Evans came from a small up-state farm to enroll as a student nurse in the city's largest hospital. She identified herself with a church and before long the minister learned that Sally was frightfully unhappy. A check-up on her work and life at the hospital confirmed the impression. Conferences between the superintendent of nurses, the psychiatrist and Sally were arranged. It became apparent that Sally's heart was a battleground between two dominant desires. Four years before, a young engineer, located for six months in Sally's village on state construction work, had captured her heart. They had recently decided to marry. But Sally was unhappy. All of her life she had been taught by an over-zealous mother that God had ordained her to serve as a missionary nurse in India. Never persuaded of the call, Sally had accepted her mother's word and had come to the hospital to prepare. But now she was engaged to marry! Here was trouble enough to unbalance the girl and confusion enough to ruin the anticipated marriage. Weeks were spent by psychiatrist and pastor in assisting Sally to understand her dilemma and to make her adjustment. Today, there is not a happier young mother in the wide world.

The Minister's Part

With this general type of personality difficulty in mind, I asked the ministers if any of them had attempted, in cooperation with a specialist, to effect an adjustment of the obvious personality problems of the folk they married or if they had ever suggested that the persons themselves consult a specialist. All answers to the questions were negative. "No; folks resent another's entrance into their personal affairs" was one reason for not doing so. "No; I have, however, refused to marry persons whose married life, I felt would not be happy;" "No; but it might be a good practice, although the minister would lose some money in fees," were other explanations.

But has not the time passed to rely wholly upon the marriage ceremony—upon the good intentions of the applicants—upon the earnestness of their "I will"? Has not the day come to protect marriage by scientific precautions, to study the personalities of the applicants for marriage, to understand their emotional make-up and to give friendly and intelligent assistance in the mutual adjustments of married life? Should not the church of Christ make a place for these problems in its program?

B O O K S

The Best Book on Mexico

MEXICO AND ITS HERITAGE. *By Ernest Gruening. The Century Company,* $6.00.

THE HISTORIAN and the unbiased student of public affairs seeks first of all to present a purely objective statement of the facts, neither suppressing any that apparently support opinions other than those which he holds, nor arbitrarily throwing into the foreground those which favor his opinions, and, when there is reasonable ground for doubt as to the facts, letting the degree of positiveness of his statements reflect accurately the measure of probability supplied by the evidence. This is, perhaps, a counsel of perfection not wholly attainable under human limitations. Opinions rest on facts, but facts are evaluated in the light of opinions, and this reciprocal dependence of facts and opinions constitutes a circle which, if not logically vicious, renders purely objective history an unattainable ideal and any picture of a phase of contemporary civilization a matter of approximation rather than of exact representation.

Nevertheless, subject to the necessary discount which is implied in these general principles, Mr. Gruening's picture of Mexico is a fair, objective and accurate presentation of the relevant facts seen in a perspective which fairly represents their relative importance. Honesty, intelligence and industrious research have united to produce what seems to me the most satisfactory account of the situation in Mexico as of about January, 1928, and of the historical facts and influences that have produced the trends of which the present situation constitutes a cross-section. It is a large book on a large subject—650 pages of text, fortified by copious footnotes citing the authorities for nearly every statement made, and supplemented by 25 pages of bibliography and another 25 pages of index. It is not only an excellent treatise on Mexico but a useful introduction to further studies.

It is absurd to attempt to understand Mexico's present without reference to its past. Mr. Vasconcelos, one of Mexico's most enlightened statesmen but a severe critic of the Calles administration, said a year ago to the present reviewer that Mexican policies must be judged by American standards, not by any different or lower standard supposedly adjusted to Mexico's more primitive stage of political development. The proposition does not seem wholly sound. The fact is, not only that Mexico's cultural heritage is different

from ours in important respects, but that her development has been so uneven that certain relatively primitive conditions, both economic and psychological, exist side by side with lofty aspirations and acute intelligence. Mexico has today "a primitive religion, a Pretorian army, a medieval church, handicraft folkways into which twentieth century mechanism has intruded, tribes, a highly educated and modernly cultivated minority." One must take into account this complex of anachronisms before undertaking either to pass judgment upon the policies adopted by the government or to estimate the probable developments of the immediate future.

The author's treatment of the religious question is thorough and critical. In dealing with this highly controversial topic, he is particularly wise in furnishing documentary authority for almost every statement relative to the part which the church has played in the cultural, economic and political life of Mexico. It will make embarrassing reading for those who maintain that the Catholic church never takes any part in politics—as stated, for example, in a propaganda pamphlet which the reviewer picked up in a Catholic bookstore yesterday. It is the record of a long continued abuse of power and privilege; but it is not a record which implies a criticism of the Catholic faith, or one which Catholics need feel any dogmatic necessity for denying—though they have a right to challenge and disprove it if they can—unless they feel under obligation to defend everything that the church has done throughout its history. Parenthetically it may be observed that Catholic apologetics would be much strengthened if they would frankly admit some of the errors and injustices of the past and openly disavow them, as they have theoretically a perfect right to do. Mr. Gruening paints a dark picture, though none too dark, I think, of the history of Catholicism in Mexico. However, he frankly criticizes the Calles administration for unnecessary and savage rigor in its enforcement of the laws in regard to religion.

The author's own forecast as to the future of Mexico is not too hopeful. Even writing before the assassination of Obregon and the outbreak of the current revolutionary movement, he sees peace and stability only as a possibility dependent upon the realization of a number of doubtful contingencies. Others will perhaps be more optimistic. But few who want to understand the factors involved in the problem can afford not to examine the well organized body of information which Mr. Gruening presents.

WINFRED ERNEST GARRISON.

Books in Brief

IT IS not easy to include Edgar Allen Poe among authors interested in the Bible. His stories and poems deal with themes far remote from the areas of religion, at least of religion in any of its more familiar aspects. He is a strange, erratic, incalculable genius that fascinates and repels, the apparent victim of a never-ceasing and unbearable boredom, a contempt for life so complete that it became a super-emotion. Like Baudelaire, whom he so much resembled in many of his characteristics and experiences, and who did more to interpret Poe to Europe than any other writer, he raised sin and horror to the estate of divinities, and threaded his way through the tormenting fields of the emotions plucking the pale and perfect flowers of evil. With both of these literary masters, life was a deepening autumn, a "twilight end of time filled with the bat-like wings of cynical demons." Naturally it has been in Virginia, and especially in the atmosphere of the University of Virginia, where Poe was for a time a student, that appreciation for his genius has found its first and fullest expression. Professor Harrison's edition of Poe's works is the most complete and satisfactory. Another professor in that institution, Dr. W. M. Forrest, has made a most interesting contribution to the increasing literature of the subject in BIBLICAL ALLUSIONS IN POE (Macmillan, $2.50). One must be something of a student of the poet and romancer to appreciate the exhaustive and affectionate labor that has made this volume possible. Professor Forrest does not attempt to prove that Poe was a student of the Bible in any unusual degree. He makes clear the fact, however, that the sort of information that Poe gathered in this and many other fields makes an interesting exhibit in the work of one who was so little concerned with the great themes of religion. The chapters on spirituality, pantheism, mysticism, death, world-end and judgment produce the impression of hazy impressions and contrasts rather than likenesses. But the chapters that deal with prose and poetic resemblances to the Bible, and with biblical quotations, allusions and influences, are of the sort to make the work an admirable companion to the volumes on the Bible in Shakespeare, Milton, Tennyson, Browning, Ruskin, and others in an increasing list. The use of Hebrew words in some of Poe's writings, which some have thought the proof of profound erudition, Professor Forrest rightly regards as merely second-hand information, displayed in something of the spirit of pedantry. But Hebrew scholarship was not so exact or exacting in Poe's days, and such slight excursions into the realm of affectation may be easily forgiven. Professor Forrest has made a real contribution to the story of American letters. And while he has not shown that Poe was in any sense a profound student of the Bible, this was no part of his intention, and one is both impressed with the extent of the inquiry, and profited by the result.

I have greatly enjoyed and, I hope, profited by WHY DO YOU TALK LIKE THAT? by Richard Burton—probably not the translator of the Arabian Nights—(Bobbs Merrill, $2.00), in spite of the fact that I differ violently with the author on many points. Probably that is the reason the book seems profitable. It is a book about grammar and diction, words and idioms, and we need more and better books whose function is to enhance the beauty and the dignity of speech. Yet I think the author knows little (a) of biology, or he would not say that the correct feeling for idioms "is a matter of intuition and instinct;" (b) of logic, or he could not reinforce his predilection for "It's me" (which in itself is not a mortal sin) by such futilities of argument as he derives from Chaucer's "I am it" and the German "Ich bin es," both of which point rather in the other direction; or (c) of the higher rhythms and cadences of words, or he would not hold up Tennyson as the ideal of musical perfection and Amy Lowell of verbal cacophony. But between and around these flaws there lies much wisdom about the uses of words and a contagious enthusiasm for crisp, vigorous and picturesque English.

Briefer Still

They Still Fall in Love, by Jesse Lynch Williams (Scribners, $2.50). The story of a young scientist who became engaged to a terribly wealthy girl whom he did not love and who did not love him, who ran away and came back, and tried to be very scientific and matter of fact, and who ultimately did just what the title says. So did she.

Bermuda Days, by Bertha March (Revell, $1.75). A visitors' guide to the Bermuda Islands. The author has

gent several years there. Chiefly interesting to those who expect to go.

Ernest Harold Baynes, Naturalist and Crusader, by Raymond Gorges (Houghton, Mifflin Co., $4.00). The life story of a nature-lover. He had the magic touch with animals and the gift of friendship with men.

State and Federal Corrupt-Practices Legislation, by Earl R. Sikes (Duke University Press, $3.00). A scholarly study of the legal efforts to secure honest elections by prevention of bribery, intimidation and fraud, and by the regulation of campaign contribution and expenditures. The treatment is very explicit and is fully documented. A scholarly work.

Secret Messages, by Paul B. Thomas (Knopf, $2.00). How to write and read the principal kinds of code messages. It will be of interest to Baconians and devotees of "the great cryptogram"—Bacon himself wrote a book on cipher-writing—and to people who wonder how Poe came to write "The Gold Bug," and to those who would like to know how military and diplomatic secrets are transmitted in cipher and sometimes de-coded by the wrong people, and to boys in the cave-dwelling age who want to write "the club will meet Saturday morning" so that only the initiated can read it.

CORRESPONDENCE

Denominational City Colleges

EDITOR THE CHRISTIAN CENTURY:

SIR: In a weekly publication there is a risk that confusion may arise as to just what *are* the live issues of the church and of society, and it is not strange that questions which demand the wise counsel of many minds and the mature judgment of years should occasionally be flippantly or rather lightly treated. Such seems to have been the case in a rather dogmatic editorial entitled, "Denominations and the City University." The question touched upon refers to the policy of institutions founded on the principles of Christianity affiliating themselves with, or seeking to extend their influence in, the city in which they are located. The effort on the part of such a university to broaden its influence for good by drawing upon a civic as well as a church constituency is misapprehended, and the smaller and somewhat petty motive ascribed to such an institution is unworthy of the broadminded and brotherly spirit of The Christian Century. If an institution is sectarian some of the allegations made may be granted, but if an institution is based, as is Butler university in Indianapolis, on the principles of Christianity alone, then there is no room for such criticism as appeared.

St. Augustine, Fla. (MRS.) DAVID OWEN THOMAS.

EDITOR THE CHRISTIAN CENTURY:

SIR: Congratulations on the "Denominations and the City University." Being a graduate both of a small denominational college and one of the city institutions you named, I have long wondered why there has never been a clear presentation of this situation. You have given the first printed statement of the facts that has ever come to my attention. In this section the problem is particularly vital as we seek to solve the problem of existence for our small denominational colleges at the very time we are asked to approve a new city university under religious auspices. Nearly two years ago this writer, as chairman of the board of education of an annual conference facing this problem, wrote to our general board of education asking what hope there could be that a city university would make the contributions to laity and ministry that the church asks of her educational institutions. The board replied that they would answer the questions later. That answer is yet to appear.

St. Joseph, Mo. JOSEPH W. THOMPSON.

Propaganda in the D. A. R.

EDITOR THE CHRISTIAN CENTURY:

SIR: America is a whirlpool of propaganda. We proud freemen of this democracy are tossing in it as helplessly as though caught in some tidal wave. From all directions, and with every sort of purpose, hidden or avowed, come the gush and invective to beat upon our minds and smash them into a pulp that can be molded to private interest.

The advertiser is a species of propagandist, striving to make us partisans of his soap, or possessors of trash that we do not want. The advertiser studies psychological approaches to the ill-fortified mind, and frequently fascinates through the perfection of his art. This sort of compulsion beats upon us incessantly, and often reduces us to mere reflexes of ballyhoo. Take, for example, the campaign to increase the consumption of tobacco among our youth. Here there is self-interest at work in many brilliant forms. But the advertiser contends with various currents of competition, hence has scarcely attained to simon-pure propaganda, however ardent his aspiration.

The idealist is often termed a propagandist. But he seldom considers psychology and psychological approaches. He tosses his abstractions into the public arena, to live or die according to their worth. He often plunges in after them, fighting very likely with bare knuckles, but openly and on the square. He expects blows, and gives and takes them for what they are worth intrinsically. Real value is the determining factor in survival. To protect a free field for the idealist, the founders of this republic framed the American bill of rights.

Most of us believe we have a pretty fair idea of what we mean by propaganda. But we find the propagandists themselves exploiting the word. In the D.A.R., where I bumped up against an intolerable system of indoctrination, and raised my voice against it, I have been angrily called a propagandist. This is topsy turvy reasoning, of course, but it gives me an opening through which I drop a few observations.

Propaganda connotes a state of mind. We find it in employers' associations, the American legion, the republican party, the patriotic associations, all of which, in so far as they deal out propaganda, are aggregations with the human propensity to dominate, and in furtherance of dominion to sweep the field clear of antagonists. Simon-pure propaganda, however fair its ostensible purpose, is rooted in selfish and restrictive interest. Its agents are wolves in sheep's clothing. They campaign through indirection, and value the potentialities of terror in the human mind.

We have a flourishing propaganda whose ostensible purpose is preparedness. The hidden objective is huge appropriations of the public money. Ostensible purpose and hidden objective are bridged through the appeal to fear. It is no use, however, to assert that Moscow is boring into our institutions with the intention of overthrowing our government unless there are minds handy that will take alarm and become dupes. Given such minds, the propagandist then desires to eliminate the competition of ideas that would tend to vitiate his appeal. So he naturally welcomes undisputed sway over the intelligence of his dupes. For all his careful preparation of material, he suspects that it is miserably ineffective unless he can put teeth into it—that he is by no means the consummate go-getter that his masters pay for unless he can address a paralyzed and pliant audience. Such, then, is his idea of heaven. Does it seem fantastically visionary? It may seem so, but the fact is that he has it here and now, ready to his hand, in the patriotic societies, where the closed mind has been sedulously cultivated.

The D.A.R. admirably illustrates this definition of propaganda and its methods. Its system of indoctrination is a perfect marvel, even in these days of indoctrination: authorized speakers, black-

listed speakers, air-tight platforms. All of which perfection of system is, in D.A.R. language, "to promote education." In the names of education and of patriotism, the D.A.R. has been transformed into a political machine to serve political ends. Daughters that have refused to deliver up their souls to this machine have been denounced as mischief-makers and—save the mark!—as propagandists. An organization that was founded "to aid in securing for mankind all the blessings of liberty" has become a mere channel for propaganda, the simon-pure propaganda that fears a free field and cringes before facts.

Cambridge, Mass. HELEN TUFTS BAILIE.

The Episcopal Claim

EDITOR THE CHRISTIAN CENTURY:

SIR: Many of your readers on this side of the water are following with keen interest the correspondence on "Episcopalians and Their Neighbors," for it concerns us as much as you, since we confront the same situation. It may be a little late to "butt in," but I would courteously invite my Episcopalian friends to address themselves to the following questions.

1. Will they kindly point out where, in any recorded word of Jesus, there is any hint of any particular church order, a sacramental "system," a priesthood, or a threefold ministry, as being in the mind of Christ for the church that was to be?

2. Will they kindly show where, in the entire New Testament, there is any hint from any apostle of any priesthood other than that of the entire body of Christian disciples?

3. Will they explain why, in the New Testament, the terms "presbuteros" and "episcopos" are interchangeable, and why, in a local church, there were several "bishops"? Also why St. Peter never uses the title "bishop" for himself but reserves it solely for Christ while he is content with the modest title of "elder," which, he explains, he shares with the elders of the church to which he is writing?

4. Will they explain, if the episcopal ordination is so necessary, why the greatest of the apostles missed it, and why he boasted that no man had ever ordained him? Also why the man who was elected by vote to fill the place of Judas was never heard of again after the poll? And again, if baptism is so sacramentally necessary, why did Cornelius receive the Holy Ghost before baptism, and without the intervention of any bishop or priest?

5. Again, if the validity of the ministry lies in an ordination by an episcopate which must prove its continuity from the apostles through an unbroken church, how shall we be sure of that line in view of such a fact as that of the "seventy years captivity," when there were two rival head bishops of the church; one at Avignon and the other at Rome, and each anathematized the other? Along which line did the authentic grace travel? And suppose that the wrong line should be in our hands? Who is to decide?

6. If Anglican episcopacy is valid, why is it strenuously denied by Rome—the older church—from which Anglicans broke away?

7. What is the use of persisting in the claim that the sacramental system makes better saints than the non-episcopal systems when, admittedly, great saints are found, in great numbers, outside that system? Such a claim has nothing whatever but prejudice to support it. Why not be frank and say plainly that the fruit is there, and that the fruit proves the tree from which it was drawn? Which is to be the test, a mere theory which can find no support in primitive Christianity or in the mind of Christ; or the specific word of Christ, "By their fruits you shall know them"? Do the fruits of episcopacy throughout the ages warrant the exclusive claim on its behalf?

These are some of the questions which need answering frankly and without equivocation. We have no objection to episcopacy as one of several methods of church government. It is undoubtedly useful for a certain order of mind. But to claim for it exclusively the authority of Christ is an outrage on Christian scholarship which has disproved it (vide Lightfoot's unanswered and unanswerable excursus on the Christian ministry); a falsification of history; an impeachment of the freedom of the Holy Ghost; and a denial of the action of Christ upon a multitude of lovely Christian lives. There is no form of blindness worse than that which cannot see the working of the Spirit of God beyond the confines of our own denomination. And there is nothing more illogical than to admit the reality of such working and yet refuse full brotherhood and full cooperation and full sacramental fellowship to those upon whom God has put his seal without our consent. Is it surprising that so many look upon this attitude as little better than religious swank? It certainly does not look like the spirit of Christ. I wish our Episcopal brethren would think again. They themselves know full well that as a body they are too weak and too small to win our poor world to Christ. They know full well that Rome will never accept them save on terms of humble submission to the Holy See, and of renunciation of all their present claims. And they keep aloof from their Protestant brethren who far outnumber them. If they would think again surely they would see that whatever contribution they can make to our common Christianity can be better made *within* an united body than in proud isolation.

Birmingham, England. FREDERIC C. SPURR,
Ex-President, National Free Church Council.

International Good Manners

EDITOR THE CHRISTIAN CENTURY:

SIR: In connection with the effort you propose to make the most of the Kellogg treaty, I would suggest that there be made a definite stand, persistently and vigorously supported, in opposition to prominent men indulging in ill-natured, bitter, hostile, malicious charges, criticisms or denunciations against other nations, their peoples, governments and rulers. It is this chiefly that generates the ill-will and hatred between nations that results in war, and our adoption of the Kellogg treaty should commit us to the suppression or control of these war-inciting feelings. Furthermore, it should be recognized as cowardly, as it is, to malign and insult people who have promised not to fight us.

This does not mean that our public men should not criticize, and even on occasion freely and strongly criticize opinions, attitudes and actions of foreign leaders, but that the criticism should be based on sound and sufficient information and a fair understanding of the others' position and viewpoint, and should be fair and considerate, and usually courteous. In short we should hold our public men up to a standard of informed, understanding, considerate and courteous criticism of the public opinions and actions of other peoples.

Cleveland, O. F. A. SIMPSON

Class-Conscious Honesty

EDITOR THE CHRISTIAN CENTURY:

SIR: In the special correspondence from Chicago in your issue of March 21, mention is made of the high sense of honor by which many business men are governed, as illustrated by Mr. Reuben H. Donnelly's repayment of a large indebtedness. This note struck me as an unusually good example of the class consciousness or class standard which is prevalent in certain sections of society. It happens that Mr. Donnelley was also known as one of the biggest non-union publishers. His sense of moral obligation was unusually strong within his own group, but apparently it did not extend across the borderline into another social group.

I hope that some day a qualified investigator will sense the value of a study of our class ethics and morals, the way in which we have one standard within our group, whatever that group may happen to be, and quite a different standard as applied to people who may be a part of a different group. I am anxious to have such a study made, for many people indignantly deny that such differences exist, and I believe that such a study would reveal far more of them than the average person imagines.

New York City. PAUL JONES.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Bishop Brent Dies in Switzerland

Rev. Charles Henry Brent, bishop of the diocese of western New York, died of heart disease March 27 at Lausanne, Switzerland. He was just about to depart on an extensive trip to the near east. A memorial service for the dead leader was conducted March 27 in the cathedral at Lausanne under the auspices of Swiss ecclesiastical authorities, English and Scotch Presbyterian and Greek churches collaborating. Bishop Brent became well known for his fight against the opium traffic while bishop of the Philippine Islands from 1901 to 1918. During the war he was chief of the chaplain service of the American expeditionary forces. Bishop Brent became head of the western New York diocese of his church in 1918, but three years ago he was designated as bishop in charge of the Episcopal churches of Europe. He resigned that charge the year following to devote his entire time to furthering the cause of peace. He was a strong advocate of the league of nations and the world court. Several years ago, with Bishop Manning and others, he led in the organization of the World Conference on Faith and Order, which sought to bring about the union of all Christian churches. He presided over the Lausanne conference held two years ago. Bishop Brent was 67 years of age at the time of his death.

Conference to Consider "Machine Civilization"

A regional conference on the application of the gospel to the social order, under the auspices of the social service commissions of Methodist conferences of Ohio, Pennsylvania and West Virginia, will be held at Emory Methodist church, Pittsburgh, Apr. 23-25. The general theme for discussion is "What Can Christianity Do in this Machine Civilization?" Among the speakers scheduled are Reinhold Niebuhr, Sherwood Eddy, Harry F. Ward, John E. Martin, Ernest F. Tittle, George S. Lackland, Paul Hutchinson and William Hapgood. Rev. Albert E. Day, of Christ Methodist church, Pittsburgh, may be addressed for further details.

Kansas City Rector on Vacation Gift Tour

Rev. Robert N. Spencer, for 20 years leading Episcopal rector of Kansas City, Mo., was recently surprised by his parishioners, who by way of indicating their appreciation of his service placed a liberal purse in his hands with the admonition that he take a vacation this summer in Europe.

A Perpetual Tribute to Dr. R. H. Potter

First church of Christ, Hartford, Conn., has established a fund as a tribute of honor to Dr. Rockwell Potter, its pastor for 28 years. This will be known as the Rockwell Harmon Potter fund; the initial objective is $15,000, of which $11,000 has already been subscribed. The income from the fund will be distributed annually among three organizations of which Dr. Potter has served as head: The American Board for Foreign Missions, of which he is now president; the Congregational Home Missionary society, of which he was president in 1915-21; and the First Church of Christ in Hartford.

Canon Raven on Studdert Kennedy

The Christian World, of London, quotes Canon Charles E. Raven as saying of the late G. A. Studdert Kennedy, who died last month at 46 years of age: "We exploited his gifts, and took advantage of his kindness. We let him work himself to death. When he came to us in illness and uncomplaining no one of the hundreds whose cars brought them to hear him ever offered him a lift. He gave his life for us."

Dr. L. P. Jacks Lectures At Harvard

Dr. L. P. Jacks, editor of the Hibbert

British Table Talk

London, March 19.

THE members of the house of lords have acquired the look of perfect calm and even indifference during debates. Last week I heard them discuss the East Africa report. The lord chancellor sat with his hands crossed like an amiable Buddha. Others looked, but probably were not, bored. While speakers were on their feet, there were frequent movements to and fro; the speakers never attempted to express any emotion; their style of speaking would empty a Free church assembly in five minutes. None the less there was weight and wisdom in the words of great proconsuls such as Lord Lugard, who knows Africa as few can know it. Lord Olivier, moreover, the labor ex-minister, could speak out of an experience as governor of Jamaica; Earl Buxton as a former governor of South Africa; Lord Buckmaster and Lord Davidson would carry authority in any company. For the most part the speakers commended the report to the careful consideration of the government and of parliament. Lord Olivier wanted to refer the report to a joint committee of both houses, but the representative of the government was not prepared to go so far, and in reality only marked time. The report has much to say upon the future welfare of 12 millions of Africans, and upon the character which civilization in central Africa is to take. It points out a certain way, but there are many adversaries. Broadly speaking, it is a recommendation that the control of native policy in these colonies shall not be left to "representative government," which would mean to the white settlers, but should be under the supreme direction of a governor responsible to London.

The Lords and East Africa

* * *

Toward the General Election

There will be quite a miniature general election this week, but the eyes of all politicians are fixed upon the month of May. At first there was a disposition for writers on the election to pooh-pooh the liberal policy for unemployment. Afterwards the critics began to say, "Mr. Lloyd George has stolen our ideas." Tonight I notice that Mr. J. M. Keynes, an economist of great authority, defends the liberal scheme as practicable by the "laws" of political economy. "I do not doubt," he says, "that Mr. Lloyd George's program would greatly increase employment. Just how fast he could overcome inertia and get things moving no one can say until he tries. But he has promised nothing so improbable of accomplishment to the doubting mind as the munitions program, safely delivered, of 1916." The liberals can claim, at least, that they have cleared the air and made all the parties think over their programs once more and think differently.

* * *

The Free Church Council In London

There were many thoughtful addresses delivered last week in London from the platform of the Free church council. Dr. Sidney M. Berry spoke upon immortality, Principal Cave on forgiveness, and Principal D. S. Cairns on faith. This list of subjects will show that the council was not disposed to devote all its time to current questions. It did indeed approve a series of declarations of policy which Free church voters were urged to set before candidates. The Kellogg pact; disarmament on land, sea, and in the air; partnership between employed and employers; the reproach of overcrowding to be removed; steps for the transference of surplus miners to other industries, and the undertaking of public works such as road-making, drainage, etc. On education it pronounced against the right of entry into public schools. The council once upon a time was in close alliance with the liberal party in the fight against the education bill of 1902. It is now free from party allegiance. Many free churchmen today will vote labor, and some conservative. The manifesto is strictly a non-party document.

* * *

And So Forth

For the first time in history, I suppose, a son of the king, Prince George, is to sit at a desk in the foreign office. It has been found necessary on medical grounds for the prince to leave the navy, and it has been arranged that he is to gain knowledge of the work and administration of a department of state. . . . The discussion of missions in France is startling enough; there is always an absence of cant in French utterances on such matters; but their language is a revelation of a mind not unknown elsewhere. Missions have even been defended as a means whereby loyal troops have been raised for this commonwealth or others!

EDWARD SHILLITO.

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Journal and principal of Manchester college, Oxford, Eng., was among the notable speakers at the alumni visitation meetings of Harvard theological school, April 2, 3. Dr. Jacks delivered the Dudleian lecture, discussing "Natural Religion." Pres. W. Douglas Mackenzie, of Harford seminary foundation, delivered the Ingersoll lecture on immortality.

Dr. Norwood Says Many Ministers Barter God for Easy Livings

Preaching at St. Bartholomew's Episcopal church, New York city, March 24, Dr. Robert Norwood declared that some twentieth century ministers have "bartered God" for "a few pretty baubles of theology" and "a few petty tricks." In order to retain secure and easy positions,

Correspondence from Southern California

Pasadena, March 28.

THE editor of The Christian Century has asked me to serve as special correspondent for southern California, taking up the work relinquished by Dr. Lloyd Douglas, who recently resigned as pastor of the First Congregational church, Los Angeles. And on the very day of this assignment, this bit of news "as is news" appeared in the daily press. If one did not know Dr. MacInnis' solid reputation, it might seem almost like a publicity stunt. But according to a statement issued by the board of directors of the Los Angeles Bible institute, all the remaining unsold copies of "Peter, the Fisherman Philosopher," written by Dr. MacInnis before his enforced resignation of the deanship of the institute, have been burned. Just what the heresy in this book is has hardly been made public. But the institute takes no half-measures.

Burn Offending Book

* * *

Official Announcement Of the Institute

Here is the official announcement of the board of directors: "After much prayer and serious reflection concerning the book, 'Peter, the Fisherman Philosopher,' written by Dr. J. M. MacInnis, former dean of the Bible Institute of Los Angeles, the board of directors desires to make the following statement: We reaffirm our belief in the great fundamental doctrines of Christianity as set forth in the statement of doctrine of the Bible institute. Because we recognized that we were in error in commending the book, 'Peter, the Fisherman Philosopher,' the board some time ago accepted the resignation of the author, and he now has absolutely no connection with the institute; and being determined that our testimony to and teaching of the fundamental doctrines of Christianity as set forth in the institute's statement of doctrine shall be so clear as to be absolutely above all possibility of suspicion, we hereby express our disapproval of said book, and declare that its thought and teaching does not represent the thinking and teaching of the Bible institute today; and further, as a first step in the execution of our determination to pursue a course which will put this institute's loyalty to the Bible beyond question, we already have discontinued the use, sale and circulation of the book, 'Peter, the Fisherman Philosopher,' in the Bible institute or elsewhere, and all remaining copies, together with the type-forms, have been destroyed. In respect to the future policy of the institute, the board hereby declares its determination to adhere strictly to the purpose for which the Bible Institute of Los Angeles was founded, namely: The teaching of the Bible as the inspired and infallible word of God in order to train men and women for the task of proclaiming the gospel of salvation through the blood of Christ at home and abroad. The board also hereby declares that only such teachers will be elected to or retained on the faculty of the institute as do solemnly pledge themselves without reservation that their teaching shall be in complete harmony with the doctrinal statement of the institute and with this declaration, and that they will carry out this declared policy of the board. Adopted at a special meeting of the board of directors held March 20, 1929."

* * *

Open Door but Closed Minds

I will not say by a strange providence, but by one of those fortuitous circumstances which have attended the development of the race from the beginning, the imposing pile of the Los Angeles public library rises just across the street from the Bible institute building, where this inflammatory action was taken. Another interesting coincidence is that the same roof covers both the Bible institute and the Church of the Open Door—which institutions are under the supervision of an interlocking directorate, I understand. One can't help feeling that there isn't much danger of the door being opened very wide—nor can one help wondering why the church doors should be kept open if the minds of its members are kept shut! Meantime Dr. John Murdock MacInnis, the offending author, and formerly dean of the institute, who is himself a fundamentalist, is busy teaching an interdenominational group in the peaceful city of Pasadena, under the direction of the board of religious education of this city, and the textbook used is one of the volumes of the irenic Dr. James H. Snowden. And from all reports his teaching is not unsettling, but inspiring and helpful.

* * *

Preacher and Rabbi Exchange Pulpits

Lest the readers of The Christian Century might make too much of the above incendiary fact, as indicative of the spiritual temper developed in this semitropical climate, let it be said that recently the pastor of one of the leading Baptist churches in southern California preached in a neighboring synagogue on "If I Were a Jew," while the rabbi of the synagogue preached in the Baptist pulpit on "If I Were a Christian." I believe that the Baptist preacher closed a very colorful and poetical treatment of his subject with the adroit suggestion that if he were a Jew he would be a Christian! I do not know what the rabbi said.

JAMES ALLEN GEISSINGER.

said "too many ministers, instead of ing prophets, have become bargainers." achers should "face the experience of new years and preach in the light of erience, even if they lose their pulpits," Norwood declared. He holds that ch of the criticism of religion today is result of the "selling element" in gion.

Rev. J. E. Bushnell Resigns from Minneapolis Pastorate

Having completed his 28th year as pas- of Westminster church, Minneapolis, inn., Rev. John E. Bushnell has pre- ted his resignation to his congregation. has been requested to continue his vice, as pastor emeritus, until a suc- sor shall be found. Dr. Bushnell ex- ts to give his time to writing during remaining days. More than 4,000 mbers were added to Westminster church under Dr. Bushnell's period of leadership.

Rev. Hugh Walker, of Los Angeles, Broadcasts Easter Message

Rev. Hugh K. Walker, of First Presbyterian church, Los Angeles, and moderator of the Presbyterian general assembly, was asked by the Evening Express of Los Angeles, to deliver from its 5,000 watt station an Easter message to the Presbyterian churches of the country.

Bishop Mouzon to Give Lyman Beecher Lectures

Yale divinity school will hold its 20th annual convocation April 15-17. The Lyman Beecher lectures on preaching will be given this year by Bishop Edwin D. Mouzon, of the Methodist church, south. His general theme will be "Preaching With Authority." The Nathaniel W. Taylor lectures on theology will be given

E. Stanley Jones Stirs Chicago Audiences

ABOUT 6,000 Chicagoans pressed into the Medinah temple on the evening of April 1 to hear the message of Dr. E. Stanley Jones, and many hundreds who could not find seats or standing room went to St. James Episcopal church for an overflow meeting, in which Dr. C. W. Gilkey spoke until the arrival of Dr. Jones.

The message of E. Stanley Jones is a simple one. In his talk before the larger audience he told chiefly why he was going back to India as a missionary. Indicating that he had remained in America much longer than originally planned because the missionary leaders of his church thought he could help somewhat in stirring anew the flagging interest in the churches in the subject of missions, he stated that he was eager to return to the "Indian road," that he might enter upon the larger tasks awaiting him. For in past years, he said, "We have been bringing the leaders of India to admire Jesus Christ; now we must lead them to *realize* him."

The Doubtful Home Base

Dr. Jones assured his audience that he was not returning to India with unalloyed enthusiasm. Although he believes with his whole heart that there are tremendous opportunities in India and the east, and although he feels that the issues facing modern missions have been frankly and effectively met, especially at the Jerusalem council, yet he said he is not quite sure of the "home base." "Something has been slipping in the church," he said, "and that something is its vision of the need of the world—Christ." The astounding fact that cannot be overlooked in this country is that contributions to missions have been steadily falling, with the result that the work of missions has had to be curtailed as much as 60 per cent. What would give him more joy than anything else, he estimated, would be for the churches to say to him and his fellow missionaries: "Go back to your fields, and don't worry about us over here. We will back you up." Dr. Jones confessed that experience had taught him not to gloat over the great audiences who come to listen to him, for many often such exhibitions of interest have proved hollow when it came to actual support of the missionary cause.

Dr. Jones is fully convinced, as every reader of his "Christ of the Indian Road" knows, that the non-Christian religions are bankrupt; they can do nothing effective for the east. "Jesus Christ must be lifted up; if he cannot save, no one can." He quoted an intelligent Indian leader as saying that "Jesus Christ is the only one who is seriously bidding for the heart of India."

Drawn to a Cross

For 21 years Dr. E. Stanley Jones has served as a missionary in India. Finishing his educational work as a young man he found three distinct fields of service holding out opportunities, but he decided without a moment's hesitation for India. And he has had no regrets. Speaking of sacrifice, he said, "I have made no sacrifice for Christ—and I say that entirely without cant." As to success: "It matters little whether one wins success. As for me, I am drawn to a Cross—which was a failure!"

Dr. Jones was brought to Chicago by a general committee representing all the Protestant churches of the city, of which Rev. Harlow V. Holt was chairman.

T. C. C.

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by professor emeritus Frank C. Porter, who retired as Winkley professor of biblical theology in 1927, after having taught in the school for 38 years. Prof. Porter, who is recognized as an authority on St. Paul, will speak on "Light from

Special Scandinavian Correspondence

Chicago, March 22.

THE second Evangelical Lutheran world convention to be held in Copenhagen, Denmark, from June 26 to July 4 will be attended by delegates from all parts of the world. It will be one of the largest international gatherings ever assembled in Denmark.

Evangelical Lutheran World Convention

In other parts of the world the northern European countries have always been looked upon as the particular stronghold of the Lutheran church, and many of the delegates will visit "the Luther country" in Germany when the convention is over. About 125 delegates will represent the following countries: United States, Norway, Sweden, Finland, Iceland, Esthonia, Lithuania, Poland, Czechoslovakia, Jugoslavia, Rumania, Hungary, Austria, France, Holland, Russia and Germany. The following mission churches will send representatives: The Andhra church in India, Gosner's church, the Lutheran church in China, the Hermanzburger mission in Africa, the Hannoveran church in Africa, the Swedish Zulu church and the Danish church in India. Each of these churches and missions will be represented by a missionary and a native. The convention will open with a service in the chief cathedral in Copenhagen June 26 where the Danish archbishop, Ostenfeld, will preach. The same day the archbishop of Sweden, Soderblom, will deliver a lecture on "Luther as a Christian Personality and His Meaning to the North." Lectures have also been planned on Luther's great and small catechism. They will be entitled: "What can and must the present generation do in education to give to the next generation the inherited faith of our fathers?" "The faith and confession of the church with Augsburg and Marburg as background," "Luther's view of the world and Christianity," "The Lutheran church and social distress," etc.

* * *

Church Attendance In Sweden

The Swedish Bishop Eklund recently characterized Sweden as "the land with the empty churches." His assertion brought forth much comment and a large Stockholm daily attempted to obtain statistics telling how many people attended the morning services in the state churches on a certain Sunday in November, 1928. Two thousand churches, or more than two-thirds of all the state churches in the nation, sent in information to the newspaper. It appeared that 250,000 persons, or 5.3 per cent of the entire population had attended the morning church services in the month of November, 1928. But the statistics suffer from certain faults. All persons attending any church service in the month of November, 1928, should have been included, as well as the persons worshiping in old people's homes, hospitals and other charitable institutions where religious services are held. The value of the statistics is also said to have been weakened because the November Sundays in Sweden are a poor criterion.

* * *

A Finnish Jubilee

This summer the city of Aabo in Finland will celebrate its 700-year jubilee. The chief event of the program of festivities is the re-opening of the famous cathedral in Aabo which has been thoroughly renovated and which is now more beautiful than ever.

* * *

Danish Church Life In America

Recently published statistics show that the membership in the Danish churches in America numbers 56,500. The two chief branches are the United church (the Evangelical Lutheran), and the Danish church (the liberal Grundtvigian). The United church has a membership of 25,000 who attend its 170 Danish churches. The United church numbers 185 congregations and has 140 ministers. It has missionaries in Japan and India. The Danish church has 21,000 members, 92 churches, 103 congregations and 64 ministers. Fifty young people's associations work in connection with the church. The Danish churches in America originally formed one united body; but a break occurred in 1894, resulting in an orthodox and a liberal branch. The Danish Mormon church in America has a membership of 6,500 and the Baptist church has 4,000 members. The United church has chartered the steamer United States of the Scandinavian-American line for its delegation to the Evangelical Lutheran world convention in Copenhagen.

* * *

New Christian Ethics Stirs Norway

The Norwegian theologian, Dr. O. Hallesby, has published a "Christian Ethics" which is causing much discussion in Scandinavia. It is particularly what Hallesby says on the subject of war which has caused opposition. He believes in the work for international peace, but thinks it is all right to train soldiers for defense. He calls anti-militarism "a sickly individualism;" but wants the Christian to oppose patriotism when it becomes "egotistical." Dancing, the theater and card-playing, which older writers termed "intermediaries" because these pastimes were supposed to be "between good and evil, or neutral morally," Hallesby denounces in the strongest terms. He even says that literature and the theater have worked for the systematic lowering of his country's moral health, and he places literature and drama alongside dancing and card-playing, which are "the two other abominable pests of Norway." Hallesby further says that the work for church unity on an ethical and social basis is harmful, because it places believers and non-believers in Christ in one group.

PETER GULDBRANDSEN.

al on Present Problems of Christian Thought." The alumni lecturer this year Rev. George Stewart, now of First Presbyterian church, Stamford, Conn., who will consider "The New Movement Worship." Prof. J. Y. Simpson, of the natural science chair in New college, Edinburgh, will deliver the Dwight H. Terry lectures on "Religion in the Light of Science."

School of World Friendship" Held in Pasadena

The First Baptist church, Pasadena, Cal., of which Rev. D. F. Rittenhouse is pastor, recently held a two months' "school of world friendship." There were classes for all ages from the children up through the adults. The total attendance registered was 2,753 with an average attendance for eight weeks of 393. The school closed with a pageant entitled "Ordered South" which presented the call of a young man into life service for Christ. As a climax to the school's work, a special offering of $305 was made and designated for the Inanda Sata field in South Africa.

Quaker Young People Discuss Peace

At a young people's conference called by the American Friends' service committee for April 2-5, at Brown's Mills, N. J., the leading addresses were by Sherwood Eddy, Dr. E. Stanley Jones, Bruce Curry and Elbert Russell. Their addresses were on the following subjects, respectively: "The Part Organized Christianity Plays in Promoting War"; "The Effect of War on the Outreach of Christianity Abroad and at Home"; "What Should be the Attitude of the Christian Leader Toward War?"; "Some of the Costs of Christian Leadership on the War-Peace Problem." Among other religious leaders present were Dr. Henry J. Cadbury, Bishop Paul Jones, Nevin Sayre and Wilbur K. Thomas.

Buffalo Church Conference to Consider Family Life

The Buffalo council of churches will hold sometime this spring a city-wide conference on Christian family life. Among the speakers scheduled are Dr. H. E. Fosdick and John D. Rockefeller, jr.

Chicago Minister Speaks at New York College

Rev. Walton E. Cole, minister of Third Unitarian church, Chicago, was invited by Prof. Harry A. Overstreet, of the College of the City of New York, to deliver a lecture there, early in March, on the subject, "Religion Coming to Terms With Modern Life." This lecture was based on the modern religious symbolism in the medallions of the art glass windows recently installed in Dr. Cole's church. These windows have attracted wide interest. One of them pictures a miscroscope and retort as symbolizing the spirit of science in religion.

Reformed Church in America Not in Merger Plan

The editor of the weekly organ of the Reformed church in America corrects a statement made in a recent issue of this paper that the Reformed Church in America is planning to unite, along with the United Brethren in Christ and the Evangelical Synod of North America into "The United Church in America." It is the Reformed Church in the U. S., the so-called German denomination, not the old Dutch one, that is cooperating in this step toward unity.

Church Mergers in New Jersey

Preliminary steps have been taken toward the merger of the Prospect Street and Fourth Presbyterian churches of Trenton, N. J. Central Presbyterian and Brick Presbyterian churches, East Orange, have voted to merge if the approval of presbytery is secured.

Japanese Suffragan Bishop Decorated by Emperor

Rev. Charles S. Reifsnider, Episcopal suffragan bishop of North Tokyo and president of St. Paul's university, has been decorated by the emperor of Japan in recognition of his services rendered the empire in the cause of education.

Dr. C. F. Potter to Organize Humanist Society

Rev. Charles Francis Potter, who recently resigned from the leadership of the Universalist Church of the Divine Paternity, New York city, is reported by the Living Church to be planning the foundation of what he will call the First Human-

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ist society of New York. The society will hold no services of worship, its purpose being chiefly educative.

Bishop Manning Recovers From Serious Illness

Bishop W. T. Manning, of New York, held his first confirmation service since his attack of pneumonia Christmas week, on March 24. On Easter day he had part in the services at St. Thomas' church.

Dr. Van Allen Leaves Church of The Advent, Boston

Rev. W. H. van Allen, for 26 years rector of the Church of the Advent, Boston, announced his resignation from this field last month, explaining that this step was made necessary by his continued ill health. Dr. van Allen is now spending several months in the south. Rev. Spence Purton is taking temporary charge of the parish. Dr. van Allen has been a real leader in the church and civic life of Boston.

Negroes of Atlanta Give For Education

The Negroes of Atlanta, Ga., have subscribed more than $50,000 to the endowment campaign of Morehouse college, located in that city, and expect to increase their contribution to $75,000. This special effort among Atlanta colored people i

Special Correspondence from Cleveland

Cleveland, O., March 26.

Students Ask for Compulsory Chapel

JOURNALISTICALLY speaking, the man has bit the dog! After a year and a half of voluntary chapel services the student council of the women's college of Western Reserve university have requested that chapel be once more made compulsory! To say that the faculty was startled by such a proposal is putting it mildly; some of the professors are still somewhat dazed. The girls advanced several reasons for this request. In a city college a general assembly of students is socially desirable. The students felt that they needed religion, but could hardly trust themselves to imbibe very freely on a voluntary basis. The personal popularity of Prof. Howell Hadyn and the microscopic attendance at voluntary chapel led the students to desire a change. In addition to resuming compulsory chapel a number of interesting experiments are being tried. The students are required to attend twice a week, but are given four different types of service from which they may choose—an organ recital, a religious service, a popular address on some topic of the day, and a meeting conducted by the student council. At a later date I will report as to the relative attractiveness of these various assemblies.

* * *

Synagogues Show Rising Power

The rise to prominence of the Jewish synagogue is one of the most dramatic movements of American life. Especially striking is this tendency in Cleveland. In the city are four large Jewish temples, each representing an investment of approximately a million dollars. Their four rabbis, Abba H. Silver, Barnet R. Brickner, Abraham Nowak, and Jacob Goldman, are all in the thirties! The first two are probably the most sought speakers in the city. Curiously, the personal prestige of a Jewish rabbi with his own people depends very largely upon his ability to enlist a following among the Gentiles. The erection of large edifices awakens in a congregation the desire to attract a crowd of worshipers. To do this the temptation is to drop many of the more distinctive Jewish customs, and to offer a service on Sunday morning. Cleveland regrets that one of her young but magnetic rabbis, Jacob Goldman, has accepted a call to Chicago.

Million Dollar Churches

At present the most popular avenue for seeking God seems to be through architecture. Million dollar churches are very much in vogue, and in some instances the congregations have gotten good value for their money. Our two most striking masterpieces of ecclesiastical architecture are both Methodist — the Epworth-Euclid church on Wade park, and the Church of the Saviour on the Heights. Fairly recent is the Euclid Avenue Baptist temple (John D. Rockefeller's old church), and the First Baptist church is now under construction on the Heights. A fifth large building enterprise is the new St. Paul's Episcopal church, which once had as its rector the brother of Phillips Brooks.

* * *

Unitarian Pastor Builds Large Congregation

Rev. Dilworth Lupton, pastor of the First Unitarian church, has been confined to the hospital for some time with a serious attack of Mediterranean fever. Mr. Lupton combines a liberal outlook on life with a mystical spirit of religious devotion. When he exchanged pulpits with the writer, the orthodox congregation reported that they could find nothing the matter with him! Being something of a "groping soul" himself Mr. Lupton has attracted a multitude of kindred spirits until he now has one of the largest congregations in the city, and one of the strongest churches in the Unitarian denomination. The churches of Cleveland hope that he will enjoy a speedy recovery.

* * *

And So Forth

Rev. Phillip C. Jones, after serving as minister of education and associate pastor of the Church of the Covenant for eight years, goes to a similar position with the Madison Avenue Presbyterian church of New York. . . . Dr. Dan Bradley celebrated his seventy-second birthday on St. Patrick's day. He is in his twenty-fourth year as pastor of Pilgrim church, and shows no diminution of vigor. In his years of preaching Dr. Bradley has never been known to bore his congregation—or anybody else. . . . Rev. G. LeGrand Smith, secretary of the Congregational union of Cleveland, who suffered a severe breakdown last November, is now recuperating on a farm in Michigan with good hopes of complete recovery. His work is being taken care of temporarily by Rev. Roscoe Kedzie.

JOHN R. SCOTFORD.

rt of a general campaign to raise $300,- in three years for Morehouse endow- t, to match the conditional offer of a amount from the General education ard of New York city.

nsas City Loses Many inisters

The editor of the Church World, of ansas City, Mo., reports that during the months of his connection with the Kan- City council of churches there have en 63 pastoral changes in the churches the city.

v. J. H. Speer Resigns as esbyterian Promotion Leader

Rev. James H. Speer has handed in his signation as secretary of promotion of Presbyterian general council, effective t. 1. This action of Dr. Speer follows adoption of an entire revision of the omotional plans of the church, looking ward a unified scheme for the purposes efficiency and economy.

hio Legislature Defeats ble Bill

The "Bible bill," which would make mpulsory the reading of 10 verses of cripture daily in the public schools of hio, met defeat in the general assembly the state two weeks ago. The fate of e bill is believed to have been sealed hen a statement was presented to the mmittee from John L. Clifton, educa- on director, strenuously opposing passage the measure. "It is probable that if a mpulsory law on this subject were acted it would not be fruitful of better sults than we now are getting volun- rily," Mr. Clifton asserted. Among the eligious leaders opposing the passage of e bill were Rev. M. H. Lichliter, Rev. alph E. Davis and Rabbi Jacob Tarshish Columbus.

lestinian Fair Being eld This Month

The Jewish Record reports that the mber of visitors attending the Palestin- n Near-East exhibition held at Tel-Aviv ril 7-29, will greatly exceed the 240,000 hich attended previous exhibitions held 1924 and 1926.

r. A. E. Stearns Holds Modern outh Is Religious

Dr. Alfred E. Stearns, head of Phillips cademy, Andover, Mass., with more than years of experience as teacher and guide young people, said recently: "Youth, I elieve, is more deeply religious than ever efore." Dr. Stearns adds: "Drinking in chools is infinitely less than it was 20 ears ago."

r. Yeng Says Chinese Christian eadership Is Developing

Dr. Y. C. Yeng, president of Soochow niversity, and the son of a Methodist inister, recently stated that of China's abinet ministers, six were educated in nited States colleges and universities and our are Christians. "Christianity in hina has come to stay, and will continue grow," he said.

r. F. B. Meyer, British reacher, Dies

Rev. Frederick B. Meyer, free church nder, of Bournemouth, Eng., widely own in all English speaking countries, d at his home in Bournemouth, March 28. Dr. Meyer had not been well for several months, although last year he was able to come to America for a preaching tour. Funeral services were held at Christ church, Westminster, where he ministered for many years. Burial was at Bournemouth.

Who Will Succeed Dean Robbins?

The New York Times gave it as the opinion of leaders of the Episcopal church in close touch with affairs of the Cathedral of St. John the Divine, New York, that choice of a successor to Dean Howard Chandler Robbins would not be made at the meeting of the trustees, held March 26. Bishop Manning, it is pointed out, would ordinarily be expected to submit the name of the new dean at the first trustees' meeting following acceptance of the resignation of the dean. But it was believed that Bishop Manning would prefer that the resentment aroused against him by the circumstances of Dean Robbins' resignation die down before a successor was named. In case Bishop Manning felt that the selection of a new dean could not be delayed it was predicted by the Times that one of the following clergymen would be chosen: Dr. H. Percy Silver, rector of the Church of the Incarnation; Rev. Milo H. Gates, rector of the Church of the Intercession; Rev. E. Russell Bourne, rector of the Church of the Resurrection, or Rev. John R. Atchinson, rector of Christ church. All four ministers are in Manhattan.

E. Stanley Jones Sails For England and India

Dr. E. Stanley Jones, who has been kept busy with speaking engagements for months, was expected to sail from New York for England on April 6. After a week of addresses there he expects to resume his journey to India.

Gandhi Defends Bonfire of Foreign Cloth

Word comes from Calcutta that judgment was reserved, March 26, against Mahatma Gandhi, Indian nationalist

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leader, who was arrested on a charge of making a bonfire of foreign cloth and causing a riot a few weeks ago. The court was packed with nationalists who had come to hear Gandhi defend himself. Gandhi made the plea that "there was no intention of defying the police orders or courting imprisonment" in his act. "It was the duty of the police," he said, "to refrain from interfering with an orderly demonstration and in putting out the fire they usurped the functions of the court." He claimed discharge for himself and colleagues on these grounds.

Gipsy Smith's Boston Revival Breaks Records

Zion's Herald, of Boston, reports editorially that the three weeks revival effort of Gipsy Smith in Boston, during March, culminated in a great Sunday meeting at Boston garden attended by 42,000 persons. The audiences for the three weeks are said to have totaled 280,500 persons. The evangelist is said to have talked personally to no less than 200,000 individuals concerning religious matters. This revival "has broken all records for indoor evangelistic services in the history of this New England city." The success of the meeting is the more remarkable for the reason that Gipsy Smith is 69 years of age. For more than 50 years he has served as an evangelist. Of the character of the revival, Zion's Herald says: "His work has been free from all sensations except the great sensation of the gospel message itself. He has been forceful and tolerant, seeking to win souls rather than to drive them. The good influence that has come from Gipsy Smith's three weeks in Boston can never be estimated by statistics. He has glorified the Christ."

Dr. G. Campbell Morgan to Tour Australia

It is reported that Rev. G. Campbell Morgan has practically decided to spend six months in Australia and New Zealand next year on a "Bible exposition crusade."

Prof. E. C. Moore Resigns Harvard Post

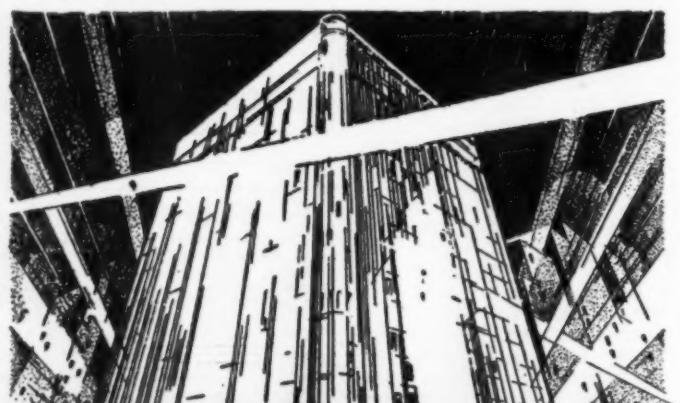
Dr. Edward Caldwell Moore, professor of theology at Harvard theological school since 1901, has announced his intention of resigning in September. During his earlier career Prof. Moore held pastorates in the Presbyterian and Congregational fellowships.

Denver Community Pastor Has New Task

Rev. A. A. Heist, pastor of Grace Community church, Denver, has been elected to the board of directors of Labor Age, a progressive labor journal.

Dr. Deissmann on Christian Unity

The committee on interchange of preachers between the United States and Great Britain tendered an honorary banquet on March 22 to Dr. Adolph Deissmann, now visiting this country as a guest of the Federal council. At the banquet, which was held in New York city, Dr. Deissmann spoke on "The Present Problem of Christianity," which in his opinion is the problem of Christian unity. "I have



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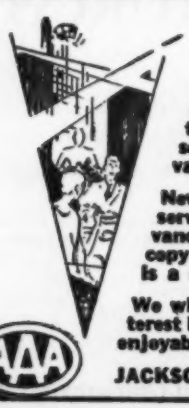

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ed a pious hesitation," he said, "in many ecclesiastical quarters to fall in line with the many efforts that are being made to bring together the evangelical forces of the world. In spite of this fact, the spirit of unity in high essentials is daily growing more potent and more significant. Notwithstanding that world Protestantism is externally divided into a pathetically large number of sectarian bodies, a far-reaching unity within these divisive creedal organizations exists. Back of all the activities of the church at large may be found this ardent desire for cooperation and ultimate organic union. The question of organizational technique for this coherent Protestantism cannot be settled in a day, but that it will be settled eventually there cannot be the slightest doubt." Dr. Deissmann stated that he could see nothing in the existing situation making it impossible to unite European and American Christianity. Christian unity, he asserted means more than the organizational realignment of the churches. It means a new front, a new inspiration and a new strengthening of the will to peace."

Death of Christian Century Poet

Prof. Katharine Lee Bates, long a member of the faculty of Wellesley college, author of "America the Beautiful," and a poet whose writings often appeared in the columns of The Christian Century, died March 28 at her home in Wellesley, Mass. Prof. Bates was one of the judges in the Christian Century poetry competition of two years ago.

E. S. Harkness Gives Million for Near East

A gift of a million dollars from Edward S. Harkness as a tribute to the late Cleveland H. Dodge is announced by the Near East College association. Mr. Dodge started a 15 million dollar campaign for an endowment for Robert college, American University of Beirut, Constantinople Woman's college, International College of Smyrna, American College of Sofia and Athens college, Greece. Mr. Harkness's latest gift is conditional upon the completion of the educational fund by July 1, the closing date set for the campaign by the late Mr. Dodge. Others have pledged $530,000 conditionally. A total of $2,500,000 remains to be raised within the next three months.

Westminster Choir School Trains Ministers of Music

The new Dayton Westminster Choir school, of Ithaca, N. Y., directed by Dr. John Finley Williamson, leader of the famous Dayton Westminster choir, will graduate each year several score of "ministers of music," whose duty will be the fostering of congregational worship through music. The regular school course for these ministers of music covers three years of hard work. The school also offers short courses in the training of pastors in the elements of church music. The graduates of the school will be available to churches throughout the country for employment as choirmasters and directors of church music.

Social Work Conference to Meet in San Francisco

The National conference for social work will hold its 56th meeting at San Francisco June 26-July 3, with Dr. Porter R. Lee as president. Some topics scheduled for discussion are: the new unemployment, the social effects of the present naturalization policy, labor unions and social work, race improvement, mental hygiene in the schools, the church and family life, social problems of migratory workers, and the fundamental values of the moving picture.

Wichita Presbyterians Have New Leader

For the past five years the pastor of Stewart Memorial Presbyterian church, Minneapolis, Rev. Perry V. Jenness has been called to the leadership of Grace Presbyterian church, Wichita, and has already begun his new work. Dr. Jenness held pastorates in Detroit, St. Louis and

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Our Economic Morality
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The Scandal of Christianity
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"The Major Prophet of Christian unity in our generation is undoubtedly Peter Ainslie, of Baltimore. He seems to me the one, of all the prophets of unity, who is most passionately devoted to the realisation of the ideal of a comprehensive Christian brotherhood. . . . The author, it may be assumed, cherishes no illusions as to the imminent attainment of the goal. He knows the Christian world too well. But because he has a mighty faith in God and man, because he is so thoroughly convinced that the thing ought to be, he is confident that it can and will be . . . Among the many recent books upon phases of the union question, none is more dynamic in its faith, more thrilling in its presentation of the duty and opportunity, or more catholic in its sympathy with Christian men of many minds, than this by our great apostle of Christian unity."

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Denver before going to Minneapolis and for a time served as regional secretary for the Rocky Mountain district of his church. He has a son who is in charge of the Boys' school at Shuntehfu, China.

Catholic Author Praises Protestant Missions

A Roman priest, Abbe Dedien, of French-Switzerland, has just published a book in which he gives high praise to Protestant missions as he had come to know them in Africa. He says: "The work of Protestant missions is a great thing. It has become a power. It ought to command the attention of all who are concerned with the vitality of religious forms, the deep and rich possessions of the faiths, the plasticity of the churches and the future of our race. The danger—from the Roman Catholic point of view—has become more pressing in these last years, which have witnessed the beginning of a united Protestantism."

Perry, N. Y., Churches Work Toward Church Unity

At an informal meeting of ministers and laymen of the Perry, N. Y. churches, held a few weeks' ago, a plan was discussed providing for the coordination of the activities of the six local churches, looking toward an actual "federation of churches." Rev. J. W. Searles, speaking for the ministers, likened the proposed plan to the management of a department store, with a specialist in charge of each department. It happens that one of the ministers is a specialist in religious education, another in music, another in community recreation. It is felt that the inauguration of such a plan is timely in view of the fact that the Presbyterian church is without a pastor, and there is talk of a federation of this church with the Methodist. There is no definite plan at this time for church consolidation, it is stated.

Zionist Faction Hopes to Obtain Separate State

The "Revisionists," who represent an opposition party within the Zionist movement, held their third congress in Vienna last month. Among resolutions passed were those to the effect that the Zionist congress remains the representative body of the Jewish nation, as laid down by the league of nations; that the people of Palestine shall receive limited autonomy in local affairs; and that the Revisionists remain as an opposition within the Zionist movement. The "Revisionists" differ from the regular Zionists of the postwar period, not only as to methods of work, but in their outlook on the Jewish problem as a whole. They stand for a transformation of the Zionist organization, as it exists today, into a new energetic body, in which youth will play a greater part.

Million Testaments for South America

A British proposal is now on foot to distribute one million New Testaments, mostly in Spanish and Portuguese throughout the Latin republics of South America. Some of the testaments will be in the Indian dialects.

BOOKS RECEIVED

Music in Industry, by Kenneth S. Clark. National Bureau for the Advancement of Music, $3.00.

Through the Lattice, by Evelyne Close. Rae D. Henkle, $2.00.

Gods and Men, the Attainment of Immortality, by W. J. Perry. Morrow, $1.00.

The Middleman. by Jesse Rainsford Sprague. Morrow, $2.00.

Simon the Cross-bearer, by P. Whitewell Wilson. Revell, $.60.

God and You, by Nellie E. Friend. Revell, $1.25.

Sand, the Story of a Man and a Horse, by Will James. Scribners, $2.50.

The Hero in thy Soul, by Arthur John Gossip. Scribners, $2.50.

Young Blood, by Francis Lynde. Scribners, $2.00.

Round Up, the Stories of Ring W. Lardner. Scribners, $2.50.

Race Attitudes in Children, by Bruno Lasker. Henry Holt, $4.00.

Devils, Drugs and Doctors, the Story of the Science of Healing from Medicine Man to Doctor, by Howard W. Haggard. Harpers, $5.00.

Bushwhacking, and other Tales and Memories of Malaya, by Sir Hugh Clifford. Harpers, $3.50.

Six Mrs. Greenes, by Lorna Rea. Harpers, $2.50.

My Neighbor the Universe, a Study of Human Labour, by L. P. Jacks. Putnam, $1.50.

The Mighty Medicine, Superstition and its Antidote: a new liberal education, by Franklin Henry Giddings. Macmillan, $2.00.

The Use of Philosophy, by John H. Muirhead. Harvard University Press, $2.50.

Sibyls and Seers, a survey of some ancient theories of revelation and inspiration, by Edwyn Bevan. Harvard University Press, $2.40.

Outlines of the Psychology of Religion, by Horatio W. Dresser. Crowell, $3.00.

From Depths Unknown, by Oliver Murray Edwards. The Revilo Press, Syracuse, N. Y., $6.00.

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The Christian Register:

"Dr. Coe believes in man, and believes in him mightily, though he is not blind to many ills that beset us."

The Churchman:

"The author starts with a sane view of our illusions and the bondage of our capacities; he ends with a note of assurance for the future if the problems of the bondage are faced."

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1. **What one book on God has helped you most?**
2. **What one book on Jesus?**
3. **What one book on the Bible?**
4. **On Prayer?**
5. **On Christianity and Other Religions?**
6. **On the Church?**

Note.—These lists sent by our readers will be published on our Service pages—for your enlightenment.

Later, will be announced the books which lead in the votes—on each of the six topics.

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16